THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, FEBRUARY 25, 1832. No. 49.

THE CHOLERA MORBUS.

On hearing it said that this disease only attacked the poor.

It comes! it comes! from England's trembling tongue,
One low and universal murmur stealeth;—
By dawn of day, each journal is o'erhung
With starting eyes, to read what it revealeth,
And all aghast, ejaculate one word—
The Cholera—no other sound is heard!

Had death, upon his ghastly horse reveal'd,
From his throat-rattling trump a summons sounded,
Not more appallingly its blast had peal'd
Upon the nation's ear;—awe-struck, astounded,
Men strive in vain their secret fears to smother,
And gaze in blank dismay on one another.

Now are all cares absorb'd in that of health;
Hush'd is the song, the dance, the voice of gladness,
While thousands in the selfishness of wealth,
With looks of confidence, but hearts of sadness,
Dream they can purchase safety for their lives
By *nostrums*, drugs, and quack preventatives.

The wretch, who might have died in squalid want,
Unseen, unmourn'd, by our hard-hearted blindness,
Wringing from fear what pity would not grant,
Becomes the sudden object of our kindness,
Now that his betters he may implicate,
And spread infection to the rich and great.

Yet still will wealth presumptuously cry,—
"What though the hand of death be thus outstretched;
It will not reach the lordly and the high,
But only strike the lowly and the wretched.
Tush! what have *we* to quail at? Let us fold
Our arms, and trust to luxury and to gold."

They do belie thee, honest Pestilence!
Thou 'rt brave, magnanimous, not mean and dastard;
Thou 'lt not assert thy dread omnipotence
In mastering those already overmaster'd
By want and wo—trampling the trampled crowd,
To spare the unsparing, and preserve the proud.

Usurpers of the people's rights! prepare
For death by quick atonement.—Stony-hearted
Oppressors of the poor!—in time beware!
When the destroying angel's shaft is darted
'T will smite the star on titled bosoms set,
The mitre pierce, transfix the coronet.

Take moral physic, pomp! not drugs and oil,
And learn, to broad philanthropy a stranger,
That every son of poverty and toil
With whom thou sharest now an equal danger,
Should as a brother share, in happier hours,
The blessings which our common Father showers!

O thou reforming Cholera! thou 'rt sent
Not as a scourge alone, but as a teacher,
That they who shall survive to mark the event
Of thy dread summons, thou death-dealing preacher!
By piety and love of kind may best
Requite the love that snatch'd them from the Pest!

New Monthly Magazine. *N. Y. Atlas.*

MISCELLANY.

THE LITURGY.

The *Liturgy*, also, which the Church has provided and introduced to universal notice—and which but for her, in her established form, would probably never have existed—has been already alluded to. Of that Liturgy what shall I say, but that in it the very spirit of the Gospel breathes forth itself in the most interesting form and language of devotion? Here the awakened, burdened conscience finds relief in venting its confessions unto God. Here the fainting Christian "pours forth his soul" in prayer, and goes his way, and "his countenance is no more sad." Here the rejoicing Christian gives vent, in the most appropriate language, to his adoring praises. Here he whose heart the love of God has softened, and opened to the love of the whole human family, offers up his earnest supplications, intercessions, and thanksgivings, for all men. Here the Church has provided for all the special occasions of a Christian family, from the cradle to the grave, a series of services, which, for solemn and impressive matter, for rich evangelical sentiment, for piety and pathos—notwithstanding minor difficulties which may be found in some of them, and which for the most part admit of easy explication—stand unrivalled among the compositions of uninspired men. O that our hearts might always ascend with our words in the confessions, prayers, praises, and thanksgivings, which we profess to offer; then should we indeed feel how great is our privilege in being permitted to worship in the use of such a service.—*J. Scott, of Hull.*

We insert, as seasonable and profitable, the following reflections upon an extract from Bishop Taylor, prepared for the Churchman, which our readers will remember under the heading still preserved by the editor of the Episcopal Recorder.

Limits of Christian Duty.—Our readers will find a short extract with this title from Jeremy Taylor, which appears to us to be peculiarly worthy of attention. "In licitis perimus"—there is nothing more dangerous than the habit of seeking the exact line of demarcation between lawful and forbidden indulgences in order to lose none of the former, to which by any possibility we may be entitled. The object of the Christian should be "growth in grace," not present enjoyment. All the energies of his mind and the affections of his heart should be directed toward those things which will promote his spiritual improvement: the business and the pleasures of this world, will seldom fail to claim and receive their due share of attention, without much effort on his part to give them consideration.

But if we would extend our range in the spiritual kingdom of our Saviour, our distance from the world and its temptations must be proportionately increased. If we would provide spiritual enjoyment for our souls, self-denial is indispensable for the body. And not only self-denial but suffering is often, if not always necessary to bring our depraved affections into captivity to Christ.

The duty of enduring self-denial and suffering for Christ's sake, upon which Bishop Taylor founds his argument in the opening paragraph, is of such importance, that we shall take the present opportunity to enforce it by a few remarks.

The attentive reader of the New Testament must be struck with the different views and feelings with which this duty appears to have been regarded by Christians in apostolic, and in modern times. The latter seem to regard all restraint, self-denial, and suffering, whether poverty, reproach, ridicule, or persecution, as adverse circumstances which must be *shunned* if possible, or if not, must be *endured* without murmuring. The former appear invariably to have regarded these things as an important and most valuable part of Christian experience—as events which favored their best interests, which drew them nearer to God, and for which therefore *gratitude* was due. "We glory," says the apostle, "in tribulations also, knowing that tribulation worketh patience," &c. (Rom. v. 3.) In this passage he beautifully describes the successive parts of Christian experience, all intimately connected and mutually influential. They have their commencement in tribulation, and their termination in glory. Well then might St. Peter say to the disciples of Christ, "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ's sufferings," &c. (1 Pet. iv. 12.) We of course do not mean that sufferings are to be coveted or sought for, when they do not fall to our lot by the direction of Providence. Our object is to point out the folly and sin of seeking to escape that which is allotted to us, or sorrowing as those who have no hope, when escape is impossible.

Perhaps the trials which God has designed for the discipline of his people spring most frequently, in the present day, from the opposition, the contempt, and the ridicule of the world. Are we willing then to bear the reproach of Christ? Can we with St. Paul, (2 Cor. xii. 10.) "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake?" Or, is our object merely to reach heaven, and that with the very least sacrifice of worldly enjoyment, which is compatible with the hope of salvation? We fear that to this question multitudes of professed Christians must answer in the affirmative. They are willing to do and suffer a little, or it may be a great deal, to secure their salvation—but *inclination* fixes the limits beyond which they refuse to go. Such was the character of the rich young man, who would no doubt have given half his large estate, probably a much larger portion, to save his soul, but NOT ALL. Such was the character of certain disciples, who said respecting some solemn declarations of the Saviour, (John vi. 60.) "this is a hard saying, who can hear it," and from that time "went back and walked no more with him." Such without doubt is the character of multitudes now in the visible Church, who "have a name to live, but are dead." Who they are, is known only to Him who searcheth the heart, and who will one day send forth his angels to separate the tares from the wheat. Let us, while we may, "judge ourselves, that we be not judged of the Lord;" let us see that we make no reserve in the surrender of our whole will to his—and that we submit altogether to his word, in fixing the proper limits of Christian duty.

BISHOPS IN INDIA.

A numerous meeting of the Clergy of the Established Church was held on the 13th of December at the apartments of the Society for Promoting Christian Knowledge, the Archbishop of Canterbury in the chair,—present, the Bishops of London, Litchfield, Landaff, and Chichester. The meeting was convened to prepare a memorial to the Government as to the necessity of increasing the number of bishops in India. The death of Dr. Turner (the fourth Bishop,) was occasioned in a great measure, it was stated by the Bishop of London, by his numerous and arduous duties. Since the first establishment of the episcopate there, a period of seventeen years, the office, it was observed by Sir R. H. Inglis, had been vacant *six* years. A memorial was agreed to, recommending for the Church in India, one resident Archbishop, and three Bishops.—It has long been obvious that some such provision as is now contemplated is indispensable to the well-being of the Church in India. We are well aware of the peculiar embarrassments of the case; and yet we have thought the government remiss. Now, however we doubt not, the evil will be remedied. The fathers of the Church have spoken, and their voice will be heard. In the midst of national perplexities, visitations of the most afflictive providence, and personal insults and injuries, it is delightful to see the hearts of the venerable prelates warm and true to the spiritual interests of the most distant portions of their communion. It has ever been so; and we have firm trust in God will ever be so. The enemies of religion may exult in the anticipated destruction of the Church of England, and all the storms that infidelity can conjure up may beat upon her time-stained battlements. But in vain. She stands upon a rock. Her Saviour's promise is her panoply against "the gates of hell." The waves of the sea are mighty and rage horribly; but yet the Lord who dwelleth on high is mightier. From storm and fire she will again come out, as she has before, brighter, purer, fairer, stronger,—to be the joy of the whole earth, as she is the fold and family of heaven!

Banner of the Church.

PRAYER FOR MISSIONS.

The following prayer, set forth to be used on any occasion to which it may be appropriate, by the bishop of the Eastern Diocese, was given at our solicitation, for the use of the "Missionary Lecture," and seems to us well fitted for all meetings for the promotion of missions.—*Ib.*

O merciful God, who, through thy great goodness, hast so loved the world as to give thine only Son to be our Saviour, and hast commanded that the good tidings of pardon, peace, and life, should be proclaimed and taught to all mankind, make us duly thankful for this thy goodness; and give us grace, O Lord, to manifest our gratitude by a holy zeal in propagating the Gospel of Jesus Christ, and imparting the light of thy holy word to those who sit in the darkness of ignorance and unbelief. Look down, we beseech thee, with thy favor and blessing upon those ministers of thy Gospel who labor to extend the borders of the Redeemer's kingdom; to convert the Heathen, and to turn the hearts of the disobedient to the wisdom of the just. May thy blessing also, and thy favor be upon those who associate and who contribute for missionary purposes; and especially thy people who are now, through thy permission, here assembled. Direct and aid them in their pious efforts, and remember them for good. Mercifully accept their alms and oblations, and what has now been cast into thy treasury. Grant that it may be so disposed and so applied, as to be the means of extending the knowledge of thy saving truth to those who are living without hope and without God in the world. And vouchsafe, O Lord, so to rule the hearts, and to bless the labors of all thy people, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed till all the ends of the earth shall see the salvation of our God. Direct us, O Lord, in all our doings with thy most gracious favor, and prosper us with thy continual help, that in all our works and efforts we may seek thy glory and thy will; and finally obtain everlasting life through Jesus Christ our Lord. *Amen.*

HOPE, "FULL OF IMMORTALITY."

To ascertain the full effect of the Christian religion, in regard to the matter under consideration, it is necessary to connect the doctrine of the resurrection of the body, with that of the immortality of the soul; and to suppose that these truths are fully believed. Let one, then, habitually realize, that he is to live for ever; that he is capable of an endless progression in knowledge and holiness; that he is the heir of eternity; and that this body, which is now the instrument and organ of his mind, instead of sleeping always in kindred dust, will be raised by almighty power, and rendered immortal: that he himself, as a true, complete human being, may hold companionship with the highest and holiest of created beings, and communion with their Lord—let a man, I say, daily bring home to his "business and bosom," such thoughts as these, and they will cast his whole character in the mould of heaven, and give him, even in this world, the port and bearing of an angel of light. What, in all the range of human knowledge and thought, is so well suited to raise man above every thing low, and sensual, and grovelling? Accordingly, if one will go into the humblest habitation of the truly pious, he will find, amidst poverty, and toil, and self-denial, persons familiar with high and noble thoughts, and enterprises, in real grandeur and magnificence, going far beyond the cherished purposes and meditations of the great ones of the earth. I have seen the tenant of a log-cabin, with a heart large enough to embrace the world, and aspirations as lofty as heaven. Every generation has admired the sublimity of the saying of the ancient artist, when he said, "I paint for eternity." There are tens of thousands of obscure and humble Christians, who, with a far loftier spirit, and more dilated conceptions, are saying every day, *we* live *for eternity.*

And yet there are not a few, I fear, among us, who try to persuade themselves and to seduce others into the belief, that they are creatures of ephemeral existence—that no morning is to rise after the night of death; that no light is to dawn on the deep darkness of the grave! Merciful Father! what desperation of guilt drives thy creatures to renounce the highest honors of their nature; and while thine own hand has stamped immortality on their brow, to grovel in the dust, and claim kindred with the worm!—*Dr. Rice.* *The Presbyterian.*

PSALMODY.

Their just returns of thanks to God
Let grateful Israel pay;
Nor let the priests of Aaron's race,
To bless the Lord delay. *Ps.* cxxxv.

We give the sequel of the article under this head in our last number. It is given separately, that, if possible, it may attract the more attention. With the same view, we have added a few notes.

What, then, is the remedy? Obviously, the restoration of music to its due rank, as an ecclesiastical study—an acquaintance with which ought to be considered as not less requisite in the Christian minister, than a knowledge of Latin or of the mathematics.[*] It is stated, that Luther was wont to insist upon a practical knowledge of music as a prerequisite to ordination. Without carrying matters to this length, we are persuaded that no satisfactory reform will be effected, till it be made a branch of education in our colleges and theological seminaries. If a minister is ignorant of music, he is incompetent to direct one-third part of the public worship of the sanctuary; and the consciousness of incompetency will both fetter his hands and deaden his feelings with regard to that part of the service.[†] 'How can a man,' asks Mr. Latrobe, 'attempt a reformation of his church music, when he possesses not the merest acquaintance with the art?' If he assumes authority in the business, having no confidence in his own judgment, and unable to instruct those whom he wishes to control, he perhaps only offends parties on whom he feels to be in a measure dependent, and is glad at last to come to a compromise. He will then be at the mercy of the clerk or the choir. Whoever else takes pleasure in the singing, he, the minister, has none. He has his own taste, which, if he be ignorant of music, will of course be bad taste; but, good or bad, it may not be the taste of the singers, and he may therefore be as much annoyed by their performance as if he had the finest and most cultivated ear. Or if, blest with a happy insensibility in this respect, he escapes a weekly excruciation, still he feels the singing to be a business quite out of his province, with which he scarcely dares interfere, and from taking part in which he is glad to plead the privilege of customary exemption. "But if the minister does not sing, why should I?" is the thought that suggests itself to one and another below the pulpit.[‡] "If he is tired, so am I. And beside, who can sing such tunes, or follow that squalling fellow in the gallery?" &c. Any little ground of offence, any excuse will serve; and the preacher, conscious, perhaps, how little he recommends the practice of congregational singing by his example, is withheld from enforcing the duty upon his flock, and thus connives at their omission.

Would it not be far better to banish entirely from our worship, this carnal ordinance of singing—this most troublesome and vexatious performance, so unimportant in the eyes of the minister, so uninteresting to the congregation, so nauseous to men of taste, so insipid to those who are "not fond of singing,"—so childish, so vulgar, so worldly a way of expressing one's emotions, so ill accordant with modern refinement, so Judaical a rite? Were it not better to discontinue it, and substitute reading a hymn, as at Church they read the Magnificat, the Gloria Patri, and other parts of the service originally intended for musical recitation?[§] To this proposal, were it seriously made, we should anticipate that a very large number would give a hearty assent, if they spoke out their real sentiments. But if we are not prepared to conform to the Quakers by banishing singing from our congregations, as we have too long banished harmony, it is surely high time that the ministers of religion, whom it most deeply concerns, should take some steps toward reforming this part of public worship.[||]—*Eclectic Review.*

---

[*] "If what I have said concerning psalmody shall be thought points too little to be taken notice of; let it be remembered, that *nothing can be called little, which conduces in any degree to so great an end, as is the decent and orderly performance of the public worship of* God." Bishop Gibson.

[†] "The vigilant clergyman," says Bishop Mant, speaking of psalmody, "will apply to his people the remedy of ministerial instruction and admonition; *and especially encourage them in a becoming practice* BY HIS EXAMPLE."

[‡] This inference, in so many words, has been pleaded within our own hearing. How can a pastor, who is conscious of giving his people opportunity thus to excuse their neglect of duty, join with them in the *Bonum est confiteri?*

[§] Too much occasion is given for this sarcasm. In congregations which enjoy the aid of organs, why should any part of the praises of God, 'to be said or sung,' be performed otherwise than in the appropriate manner? Yet it is seldom that all the chants are sung. The *Te Deum*, that noble hymn, is scarcely ever heard in its proper form. Why? Because it is difficult? There are settings, it is true, of great beauty, but not at all suited for congregational use. But there are others noble, simple, and easy to be learned, as the plainest psalm-tune. We *have* heard it said, that the *Te Deum* occupies too much time, if sung! Shame on the objector! But even this is groundless. The simple chants just mentioned, consume, at most not more than *three minutes* beyond the time occupied by the alternate reading now customary. Even the want of an organ is no sufficient excuse for the neglect of chanting. We have heard the chants vocally performed, if not with full as good effect, certainly with as much solemnity, as if accompanied by a full-toned instrument, in a country church where nine-tenths of the singers had never heard other chanting than their own.

[||] "It is by a conscientious maintenance and performance of what we have voluntarily undertaken, that we must promote, if it please God in his mercy that we may promote, the prosperity of the Church, the interests of true religion, the good of the people committed to our charge, our own professional respectability, our present happiness and future salvation, and, in all, what ought to be the end and scope of all, the glory of God in Christ Jesus our Lord."—Bishop Mant, concerning *Psalmody.*

ECCLESIASTICAL.

A DEFENCE OF THE MEASURE OF THE HOUSE OF BISHOPS,

In the General Convention of September, 1801, *on the Question of Consecrating a Bishop for the Diocese of New-York.*

(Concluded from our last.)

Some have taken a distinction between office and jurisdiction, contending that the one may be resigned, and not the other. The present writer is not sure that he comprehends the distinction, as designed to apply to the present subject. In the case of an absolute resignation of a diocese, there no longer remains the right of ordaining, or of confirming, or of doing any other episcopal act therein. Do those specified acts come under the head of jurisdiction? The word does not seem to have been used with this latitude. The learned Joseph Bingham, in particular, could have had no such idea, when he defined[*] office and jurisdiction as always in connexion, in the primitive Church. This itself is no slight evidence, that according to the prevalent sentiments of those times, and in the ordinary course of events, a bishop could not be in any circumstances, which would warrant his retaining of his grade and character, and yet his being relieved from its duties.

There have been cited the authorities of Lord Chief Justice Coke, Judge Blackstone, and others, recognising resignation as one way in which a see may become vacant. But why did it not occur to those who have pleaded such authorities, that resignation may be, and in England often is, concomitant with translation? Such a case is beyond the reach of the reasons against resignation here alleged. In order to render the authorities pertinent, there should have been some circumstance, applying specially to the case of declining to act, as distinguished from resignation; or the ceasing to be a local bishop, and the becoming a bishop at large.

Is there any instance, since the establishment made under Elizabeth, or any before the reign of her father, in which a bishop's ceasing or declining to act, is recorded as a resignation? The affirmative is here doubted of. The case of Leighton must be kept out of view. If the step taken by him was legal, according to the then fluctuating state of the Church of Scotland, it does not follow, that the same would have been allowable in England.

The authority of the learned Bingham is so pertinent to the distinction here taken, between allowable resignations and those enforced by untoward circumstances, that his weighty opinion shall be stated, as it stands in B. vi. ch. iv, sec. 2. He speaks of resignations or renunciations practised. Probably, the introduction of the latter word was not without a view to the different ways of declining to act: for the judicious writer, after saying—"not to mention the case of disability, by reason of old age, sickness, or other infirmity, in which it was usual for bishops to turn over their business to a coadjutor," goes on to state two other cases, resolvable into those states of disorder which have been distinguished from disallowed resignation. It appears to be precisely the distinction which Bingham intended to express.

3. On the remaining point—the service for consecration; there should be seriously considered the following important particulars contained in it—the declaration of the bishop elect, of his persuasion that he is truly called to his ministration, according to the will of our Lord Jesus Christ, and the order of this Church; the solemn charge of the Church by the mouth of the presiding bishop, in terms too absolute for duties which may be put an end to, at the will of the person on whom they are thus bound; between these two solemnities, the promises exacted of the future bishop, of services to be performed by him, indefinite as to time, although doubtless with the implied condition of opportunity and bodily ability; and the prayers, which create a connexion between the performance of the promises and responsibility to the supreme tribunal; especially, where his receiving of the crown of righteousness is presumed to be dependent on his fulfilling of his course, exclusively of all limit of time, except with the limit of life. On this branch of the subject, there is no room for argument, any further than by an appeal to the weight of words, the senses of which have been established by long usage. On this ground, it is here trusted that the bishops were correct in expressing the opinion of the contrariety of the office of consecration to the sentiment maintained on the other side: so that if it should be admitted, some very material alterations would be called for by common sense and common decency.

II. So much for the opinion given in the instrument under review. The next department is an act determined on—the consecration of a coadjutor or assistant bishop of the diocese of New-York. The words "coadjutor," and "assistant," are used as synonymous; one of them being strictly Latin, and the other more familiarly known in English. It was desirable to introduce the latter, as being the most generally understood, while the former also was of use, as designating an officer of long standing in the Church, whose character and duties might, with that help, be the more confidently referred to.

It is here conceived, that there has been irrelevancy, in the application of the authorities of English lawyers to the circumstances of the Church in America. In different countries of Europe, there have been some shades of diversity in the designation of the office of a coadjutor. This appears in the first sentence of what Bishop Gibson has said on the subject, in his Codex: for he states, that in England, such a person does not succeed of course, although the ancient custom was different. The coadjutor in England, has been sometimes not a bishop, which will not be alleged to be agreeable to the ancient institution. He was also limited to the temporalities; the spiritual authority being exercised by a bishop of another description, under the title of a suffragan. The limitation to temporalities, is treated of more at large by Burn, in his "Ecclesiastical Law;" and this is a provision, which will not be contended to apply to the Churches of the early ages. It should be understood, to what extent the Episcopal Church in America is tied to the institutions of the Church of England. We have pledged ourselves to an adherence to the constituent principles of that Church, in doctrine, in worship, and in discipline: concerning which it will not be alleged, that every local regulation is to be adopted in this Church, however inapplicable to the circumstances of it. If this should be contended for, and conceded, it would follow, that we are essentially deficient in the want of deans and chapters, of archdeacons, and of various other ecclesiastical officers, of the names of which the greater number of our members do not know the meaning. Accordingly, it is concluded, that when the idea of an assistant bishop was brought into the instrument under consideration, it was justifiable to contemplate the character generally, without the modification peculiar to the English system.

The first case on record of an assistant bishop—but it does not follow that he was the first in time—was that of Alexander; appointed to the station under Narcissus, bishop of Jerusalem. Eusebius says, that he was "appointed to be Narcissus' fellow-helper, in discharging the function due unto the place." Gregory Nazianzen was assistant bishop to his father, and afterward filled the episcopal chair of Constantinople. There is also a well-known instance in St. Austin; who is said to have hesitated at first, from a doubt of the regularity of the measure; until he was assured of the frequent practice of it, both in Africa and elsewhere. He was ordained for the express purpose of assisting Valerius, bishop of Hippo, and to succeed him.

These cases are produced, to show that the American bishops might reasonably look to much earlier examples, than any stamped with the peculiarities of the Church of England. The example of antiquity might the more reasonably be followed in this Church, because of its analogy with a relation among us, but not known in the Church of England—that between the rector of a Church and his assistant minister; who stands in a very different relation to his principal from that of an English curate. It must be confessed, that difficulties may arise in either case: but they grow out of the necessities of human affairs; and perhaps are not to be avoided, without giving occasion to greater difficulties of another nature. In the discharge of a common trust, attached to a character so sacred, Christian charity and humility may be expected to govern generally: and, if they should not always be effectual against the improper passions of even ministers of the Gospel, it may be hoped, that there are no cases, in regard to which the prudence of the Church may not devise expedients, adequate to prevention or to cure.

III. There remains, to speak to the point of contemplated consequence: which was a joint exercise of the episcopacy, by the diocesan and the assistant, under such regulations as should be made by the Convention, with the consent of the former. If the principles under the point the last discussed be correct, there can be no objection to the expectation now expressed. But a question may arise, as to what the bishops expected to be the issue, in the event of there being no conventional regulations to the effect. It may be supposed that such an inquiry would occur to them, from two causes. One was, the probability that the elder bishop would adhere to a plan formed by him on mature deliberation. The other was, the danger that the Convention of New-York, contemplating the resignation as valid, would acknowledge the bishop recently consecrated, and consider themselves as severed from the other. These two probabilities must of course have occurred to the bishops who issued the instrument now in question. It is not here undertaken to pronounce, what was actually the sense of each of them; but it is allowable to conjecture what it may have been.

In the former of the supposed cases, the act of the elder bishop, performed in the diocesan Convention on the seventh day of September, 1801, and the acquiescence of that body, would devolve on the younger bishop the whole care of the diocese, until other regulations should be made. Accordingly, this happened during above ten years; and the arrangement would have continued, but for some late and unforeseen events. In the latter of the supposed cases, there seems to have been no remedy but in time; and in the hope, that by friendly discussion, the opinion of one or of the other of the parties would be changed. In the meanwhile, no material inconvenience would have ensued. It was not likely, that any one of the three bishops who were parties to the measure now in question, would be called on to do any thing in violation of his declared sense of propriety: and as it seems conceded by those who contend for the sufficiency of the resignation which gave occasion to the present argument, that the leaving of such an act to the will of every bishop, is a matter pregnant with inconveniences, and proper to be guarded against by a legislative provision of the Church; it might be done with due deliberation, and thus prevent future disorder from the same cause. It does not appear, in what manner any ecclesiastical authority, extraneous to the diocese of New-York, can be brought to bear effectually on the case in controversy. It can only be done in a judicial form. To put it into that train, there must be presentment by the convention of the diocese; which, in the supposed case, cannot be expected.

In this defence of the measure of the bishops, there will be propriety in rescuing it from an application to which it has been wrested; in order to represent them as favoring an opinion which they do not appear to have entertained. It has been said, that they possess the metropolitan power of the prelates of the Church of England; and that the same was fitly exercised on the occasion in question. But there is no analogy in the two subjects. No one contends that such a grade of authority is essential to the being of an Episcopal Church: and as it is allowed by at least all Protestants, to be of human institution, there should be known some act, by which such a succession crossed the Atlantic to this Church, before a claim to it be set up. Let not this be misunderstood. It is not designed to impeach the wisdom of the Church of England, in her thus accommodating of the form of her ecclesiastical to that of her civil government. They are, both of them, inapplicable to the circumstances of this country. Accordingly, this Church has not seen proper—and, it is here hoped, will not in future consider it to be proper, without a change of circumstances, not likely to be witnessed by any of the present generation—to introduce the archiepiscopal grade of the clergy.

---

[*] Book II. ch. i. sec. 1.

Another mistaken opinion on the present subject, is, that the determinations of the councils of the early ages, may be pleaded as of authority in this Church, and to warrant the like determinations of the House of Bishops. The ages referred to, although early, are not the earliest. The practice of convening councils, as they were called in the Latin Church, or synods, in the language of the eastern, began toward the middle of the third century. Until then, all the authority for the governing of any diocese, was within itself; and it does not appear that its neighboring bishops had any administration in its concerns; except, on the decease of a bishop, to assemble on the spot, and, with the consent of the Church, to ordain a successor. Although the dioceses were not under any common government, yet they maintained a charitable communion, which heresy or schism only could interrupt. This is not said, from doubt of use resulting from a community of counsels; but to show, that what is not essential to the being of an Episcopal Church, cannot be reasonably supposed to have a governing influence over the Church in these states, without some institution of her own to the effect.

The question may here occur—What is the authority of the House of Bishops in this church? The answer is—Precisely whatever appears to have been granted to them by the constitution and by the canons. The subject has no relation to them in their individual capacities, and in their respective dioceses; nor to what any two or more of them might reasonably do out of their dioceses, if there were no ecclesiastical constitution, and without infringing on the rights of other churches. Before the organizing of the Communion throughout the States, the Church in Connecticut obtained the episcopacy from the non-juring Church in Scotland. Now let it be supposed, that the Church in Connecticut had determined to go on as a distinct diocese, professing communion with other Churches not contaminated by error, but having all government within itself; and, on every decease of a bishop, sending again to Scotland, or to some other quarter in which the episcopacy is unquestioned. It would not have been a wise determination; but it would have been such as no other Church could justifiably have interfered to prevent. What the Church in Connecticut might have done, that in any other state might have done also. If these positions be correct, it follows, that the churches in the different states are under no common authority, but such as was created by themselves, and rests on compact. Although there has been reference to those points of argument, because they have been introduced into the controversy in New-York; yet the writer of this does not perceive that they have a bearing on it. The whole care of the diocese had lain above ten years on the assistant bishop; and this, by regulation suggested and sanctioned by the elder bishop. To suppose, that when under such establishment, the former has instituted a judical process, has carried it through its forms, and has even taken the last step of passing a final sentence, the latter may arrest its course, and nullify all that has been transacted; would imply there being in this Church a species of jurisprudence which is here supposed never to have existed before, in any church or in any state. The case of an appeal rests on other principles; and does not exist, unless under special provison for the purpose.

It is not meant to imply, that there was episcopal interference with the proceedings of the assistant bishop and his presbyters. There was merely an opinion expressed of "the irregularity, the inhumanity, and the nullity" of the sentence, and advice to disregard it. To discuss the merits of the opinion, or to inquire how far it may have been produced by erroneous or by partial information, would be foreign to the present purpose. Be these things as they may, the interference bore no marks of the assumption of authority. It was merely opinion, and advice grounded thereon: and the same might have been delivered by any other person, entertaining the same views of the subject of controversy.

To bring the discussion to a conclusion: it is trusted, that the measure of the bishops, considered in itself, and independently on some erroneous principles, on which it has been supposed to be bottomed, was not a judical act, but principally a decisive opinion, by which their conduct in a new and unexpected case of great delicacy, was to be regulated. It ought also to be noticed, that the decisive opinion is not delivered in a dogmatical form: being simply a statement, that there did not appear to them to exist certain properties of a valid resignation. Perhaps it was in part owing to the circumstance now specified, that, so far as is here known, when the opinion has been dissented from, it has not been with any severity of censure. W. W.

EDUCATION.

HEATHEN LITERATURE.

The proofs of the hostility of what may be called classical enthusiasm to pure and undefiled religion, lie every where around us. I shall select one or two of the most obvious, from those cases where the remains of Pagan and Christian antiquity, and the reflections arising out of them, are brought into actual collision. The first that presents itself to my mind, is that of the well-known classical traveller Eustace. "The general face of the country," says this writer, "so conspicuously beautiful all over Italy, merits, from this circumstance alone, peculiar attention; and when to its picturesque features we add those charms, less real but more enchanting, which fancy sheds over its scenery, we give it an irresistible interest that awakens all the feelings of the *classic* youth. Our early studies, as Gibbon justly observes, allow us to sympathise in the feelings of a Roman; and one might almost indeed say of every schoolboy not insensible to the sweets of his first studies, that he becomes in feeling and sentiment, perhaps even in language, a Roman, and is more familiar with the heroes and sages of antiquity than with the worthies of his own country."—I could scarcely have found, perhaps, in the range of modern writers, a confession more completely to the present purpose than this. It is indeed thus that the schoolboy, in becoming a Roman, forgets that he is a Christian; and, in his familiarity with the heroes and sages (and gods) of antiquity, acquires a distate for the *real* worthies of his own and of every other country. It is true that Mr. Eustace speaks with almost equal enthusiasm of the recollections which the monuments of Christianity are calculated to awaken. But what sort of enthusiasm is that which can associate Jerusalem with Rome, and is equally fired with the classical recollections of the one, and the devotional ones of the other; which can place in juxta-position the emperors, consuls, heroes, saints, popes, and cardinals of Rome, with the cross of Calvary and the songs of Zion? It may be impossible to ascertain how much of this incongruous medley of emotion is to be placed to the account of the author's creed as a Roman Catholic, and how much to a vitiated taste accustomed to reduce every thing to one exclusive standard of excellence. There is, however, a greater resemblance between the religions of ancient and of modern Rome, than the professors of the latter are willing to contemplate. The splendid ritual, the gorgeous pageantry, the canonized mortals, the local shrines, the sacrificial offering, the adoration of images, the merging the spirituality of devotion in its addresses to the senses, have each and all their counterpart in the ancient superstitions of the spot. None but a mind thus disciplined, could ever think of blending feelings so utterly discordant. Nor can those whose faculty of distinguishing things that differ, has not been weakened by some similar process, view them in any other light than that of mere sentiment.

As a second instance, Dr. John Moore, travelling in the same country, between Sermonetta and Casa Nuova, says, "A little to the left of the highway, are some vaults and ruins, not greatly worthy the notice of the mere antiquarian. Yet passengers of a singular cast of mind, who feel themselves as much interested in the transactions recorded in the New Testament, as men of taste are in paintings or Heathen antiquities, stop a little here to contemplate the *Tres Tabernæ*, which are said to be the Three Taverns mentioned in the Acts of the Apostles, where the Christian brethren from Rome came to meet St. Paul, when he was on his journey to that city."*—The conflicting sentiments above portrayed are here presented in striking contrast. No sooner does an otherwise sensible man, but whose mind was engrossed by the profane history, and the Heathen remains of the country he was traversing, fall upon a spot which commemorates an event in sacred history, than his ardor droops: he sees no charms in the poor remains of an humble inn which witnessed one of the most affecting incidents recorded in the annals of the early Christians, and looks with contempt on those who have any emotions to spare on such a subject. Let us change the characters in the story, and see how they would then probably have stood. Imagine for a moment, St. Paul to have been a noble Roman, about to sacrifice himself for the good of his country, and receiving his friends, who regardless of the danger they might incur, assembled to mingle their cheers and their condolence. Would there have been wanting an historian to chronicle the patriotism of the one, and the friendship and fortitude of the others? or would the classical traveller dare to pass the place without recording his tribute of admiration, real or affected? But no; he has no sympathies for such a tasteless group. The most exalted heroism which has not worldly greatness for its model, and worldly applause for its object, is reduced to meanness, and the devoted individual who was advancing to meet the frown of the Roman tyrant, and the affectionate few who equally braved the fear of death in the noblest of causes, will be viewed by those who can see nothing of dignity or moral worth in the brightest Christian endowments, as a company of deluded enthusiasts. The cross of Christ has ever been foolishness to the pride of this world, whether that be the pride of rank or of learning; and the doctrines of a crucified Saviour meet with the same fate from the Pagans of Nero's days and the semi-pagan Christians of our own.

It may be replied to the preceding remarks, that the gods and heroes of antiquity are not held forth as patterns. It is impossible to say in what sort of estimation they were held by the poets who have given them to us; but, whether patterns or not, it cannot be denied that these same poets have so contrived to dress out the personages who fill up their mythological drama, as to leave no doubt about the effect of the representation. Well, but then these are acknowledged fictions. Granted; and need it be replied, that fiction has often the force of truth, and that the young mind is more frequently formed from the former than the latter? But it is further argued, that the brightest ornaments of our own day, our scholars, our poets, our orators, our statesmen, have derived their taste, their eloquence, and the diversity and maturity of their talents, from the ancient fountains of literature. This too may be freely conceded; and he would be a bold innovator who would demand that they should be shut up. Nor need they: put a seal upon the poisoned waters, and enough of a sweet and wholesome kind remains to satisfy the most craving thirst for knowledge, and to enrich it with the refinements of taste and the beauties of language. At least, let the more obnoxious writings of the poets be withheld till better principles have had time to take root, and a more mature judgment has rendered them less likely to be eradicated.

For is it any argument for the indiscriminate introduction of what are called the classics into our system of education, that some good men have countenanced it by quotations from them in their writings? It might be unjust to suppose that vanity ever prompted their use; a more commendable motive presents itself—that of recommending their works to the notice of the learned, with whom the want of literary display is equivalent to the absence of all useful knowledge. It may be further suggested, that a pure and holy mind, to which all things are pure, may be slow to discern the insidious workings of a false theology and a debasing system of morals, just as the ingenuous and the honest are usually the last to suspect the deceptions of hypocrisy and fraud; and that the favored individual who has, by the grace of God, been enabled to consecrate every acquirement to his service, may look with partiality on a system, which, as a human means, he considers to have improved his eloquence and extended his sphere of usefulness. But neither the embellishment of composition, nor a compliance with the requisitions of a fastidious taste, nor the examples of a favored few, can recommend it to general acceptance.

Would you, then, exclude the ancient classics from our schools? Certainly not. I am ready to admit that in a restricted use they are capable of producing the advantages claimed for them. But I would withhold the poets as I would poison, till riper years and more settled principles give security for their safer perusal. Selections, however, might be made from Homer and from Virgil, from Lucretius, Juvenal, and Horace, (I say nothing of Ovid, with some others of the same stamp, which had better be committed to the flames,) sufficient in number and in variety to give the required acquaintance with the style of the ancient masters of language, and to cultivate a taste for poetic beauty, without tainting the imagination. It is further to be remarked, that the case is different now from what it was in the middle ages, when the writings of the ancients were the only ones to which the student could resort; when our own language not only afforded nothing of the kind, but was absolutely incapable of it. But this same language has since acquired a copiousness and richness which may satisfy the most fastidious, and affords ample scope for classical purity of composition, and the highest flights of poetic genius.

If we would so divest ourselves of external and adventitious impressions, as to estimate things according to their intrinsic merit; if we were willing in all cases to bring them to the only infallible rule of judging—the word of God; if we could view them in steady connexion with our short and probationary span of existence; above all, if we could view them as dying and accountable men, in exclusive reference to their fitness for eternity, where then would be the system I have endeavored to depict in its true aspect and tendencies? I ask not the worldling or the self-righteous, but I ask the devout Christian who has lamented the hindrances which beset his onward path, and who knows something of the "fightings and fears" of his militant condition on earth—I ask such a man, if he could have his time allotted to him again, would he voluntarily devote so large a portion of it to pursuits, which, while they draw off the affections from God, chain them down in fatal bondage and render emancipation the more hopeless by extinguishing the desire?

I am aware, that in daring to impugn a system which has for centuries been held sacred by those who have considered themselves as the exclusive depositaries of taste and intellect, I must incur some obloquy; that those whose devotions have been paid only at Heathen shrines, will resent as sacrilegious all attempts to degrade the god of their idolatry; and that to prefer the poetry of Job, or Isaiah, for instance, to that of Homer, will be taken as proof either of a weak mind or a bad taste. Be it so. We live in times when systems and things are fast losing the spurious value which custom or antiquity alone have set upon them. There is a searching spirit abroad, which demands a better reason for approving things as they are than because they are: they are brought without scruple to the touchstone of utility and fitness; and the time is not far distant when they will be submitted to a higher test—that of Christian excellence; when the short span of life will be prized too much to waste it on works of fiction, however refined or ornamental, which do not subserve the great end for which life was given; when whatever clouds the moral perceptions, whatever panders to a prurient imagination and a corrupt taste, whatever gives occasion of stumbling to a feeble Christian, whatever is in any way opposed to the meekness, the purity, and the spirituality of the Gospel of Jesus Christ, will fall before the brightness of his coming.

Christian Observer.

From the Family Visiter.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The utility of this institution will, it is our firm persuasion, be felt daily more and more, as the instruction of the youth of the Church shall become more general, thorough, and systematic; and as the duty of establishing and improving Sunday Schools, shall rise in the estimation of the Christian community to its legitimate rank of importance. Our Sunday School Union is a comparatively recent enterprise, yet its influence has been felt in every part of our Church and country. Its operations in the department of books for instruction have been confined, since the first years of its organization, to the publication and extensive diffusion of *new editions* of the works named in its first adopted 'System.' The issual of Questions on the Epistles and Gospels, forms the only exception to this remark. Works for *extended* and *thorough Scriptural instruction* are now needed and loudly called for by our schools, and as those who have the conduct of the Society's affairs are fully sensible of this, we do not doubt that the aid of our brethren of the clergy in their preparation would be most gratefully received. That its list of *elementary textual books* be judiciously filled is all that is necessary to give to our Sunday School Union its full efficiency, and to make it an effectual instrument of all the good, which, by its aid, our Sunday Schools are so well adapted to produce. Of course we pass by, in this remark, the subject of pecuniary support, in reference to which an appeal has been so lately made through the Episcopal periodicals by the Executive Committee.

In the department of books for libraries the institution has not done all that was seen to be desirable, but it has done all that was practicable with its resources; and in the last twelve months large additions have been made to the list of books of this class. That the youth of our Church should be supplied with a competent number of juvenile religious books, in addition to those which are of a mere elementary and didactic character,—judiciously selected, however, and unexceptionable,—is deemed, as far as we have information, an object of the first importance; and their publication is, we have the best reason to believe, regarded as a prominent duty of this Society. A very general approval has been given to all those which have already passed from its press; and we know that they have been selected with the most scrupulous care. The circular appeal, to which we before alluded, announces the fund appropriated to this object as *indebted to the Treasurer*.

Under these circumstances we feel bound to hold up the Sunday School Union of our Church, to the attention of the friends of her institutions; and particularly to our brethren of the clergy, whose *suggestions* and *contributions*—we take the liberty to repeat—for the completion of its 'System,' and the enlargement of its list of books for libraries, would be as acceptable to its Executive Committee as they must be useful to the Society. Of the principles which influenced its founders, we feel happy in having it in our power to add the following statement and justification, derived from the columns of 'The Presbyterian.' The Editor of that paper, indeed, says more than we have inserted. He wishes all success to the American Sunday School Union; and, whether justly or not, thinks that the formation of distinct denominational Societies will not 'destroy the utility or diminish the prosperity of the American Sunday School Union.' A wide field of common and unoccupied ground will, in his opinion, still lie open to that institution.

> "Looking upon the American Sunday School Union as the common friend and assistant of all denominations of Christians who seek its aid in imparting instruction to the young, we sincerely wish the Institution success, and rejoice in its prosperity. But we do not rank ourselves among those indiscriminating enthusiasts who would have all our institutions of a religious nature, to be *national* and *American*, and who therefore pass a sentence of condemnation to incurable narrow-mindedness and bigotry, upon all who approve of the establishment of Sunday School Unions of a restricted character. Nay, we commend the good sense and sound policy of the Episcopalians, Methodists, and Baptists, for having their own respective Sunday School Unions, through the instrumentality of which they can furnish books for the instruction of their children in those peculiarities which, however disapproved of by us, are precious to them. And we frankly own our surprise at the conduct of Presbyterians, who, having equal liberty with their brethren of other denominations, unwisely, we think, neglect to employ it to their own advantage."
>
> * * * * * * * * * * *
>
> "We have neither time nor bodily strength, at present, to develope fully our views on this subject. But we proceed, however, upon what we conceive to be the only truly liberal and practical principles of Christian unity, which can subsist on earth. The body of Christ is one; but it consists of many members. We are for the hand to remain a hand; the eye, an eye; the heart, a heart. But the advocates of general and unreserved amalgamation would have the Church all eye, all hand, or all heart. In other words, we would have the several denominations to abide by their own principles as long as they believe them to be right: to unite with one another in benevolent exertions as far as they consistently can; and to part where principle bids them, with mutual esteem and love. But the amalgamist would have all to lay aside their peculiar views of Gospel truth and order, and act upon the principles of compromise; as if they thought every man ready to waive the claims of conscience, and to deny a part of that which he conceives his God has taught him. If the hand will not become an eye, or the eye a hand, then it is set down at once as a bigot, a sectary, a lover of shibboleths, or any thing that is unchristian."

COMMUNICATIONS.

For the Churchman.

"Conspicuous as may be the sphere of 'Missionary,' and humble as is mine, yet must I consider both as lost in the importance and ultimate tendency of the subjects of this discussion. It indeed involves principles, in the view of many, of the most vital importance." Such is one of the remarks of the *Quondam Missionary*, in his reply of the 28th ult., to my second communication. For the reason here mentioned, *to wit*—the vital importance of the principles discussed—the 'Missionary,' without pretending to move in a *very* conspicuous sphere—(such a sphere is not generally the possession of anonymous authors)—without apprehending that the sphere in question will ever be "lost" in the "vital importance" of any discussion—(if there be meaning in the phrase)—and without laying claim to the smallest grain of *humility* over and above what righteously belongs to him, begs leave once more to introduce the topic of *Faithful Preaching.*

1. "*I consider that some of the remarks of* 'Missionary' *were uncalled for, by their intendment arraigning the conduct and impugning the character of a portion of the clergy,*" &c. Answer. I have done nothing more than my reviewer. *He* has singled out one whom he declares to be "but one among numbers," and has accused him of deviating from "the Rubrics and Canons" which he has solemnly vowed and promised to observe. Does not *Q. M.*, "by his intendment"—does he not *expressly* "arraign the conduct of a portion of the clergy"? Why, then, does he arraign *me?* In reference to these deviations, it becomes me to say, that I disapprove of them as decidedly as he. But I am unable to perceive what bearing *they* can have on the point which is now under discussion; for 'deviations' are very far from being *necessarily* connected with "extra lectures"—as week-day services are styled by the reviewer.

2. *When he* (the Missionary,) *includes every old and established congregation in the country* [within the scope of his observations] *as suffering from famine and dearth of pasture in the Church, only to be supplied by extra preaching; I must pause, and inquire not only—cui bono, but add with regard to the Church and her distinctive principles,* TIMEO MULTA—*I see much to fear.*" The writer, in sounding this alarum, has somewhat exaggerated. Where is the passage from which the inference may be drawn, that every established congregation in the country is suffering from dearth and famine? It is true, that in relation to the *several* points which were introduced in my original essay, I subsequently used the phrase "a large gallery of portraits." But the 'large gallery' will be found upon investigation to be partitioned off into at least five divisions; and what proportion of the whole are to be classed in the second division, has not yet been determined. Sure I am, however, that the features of a *great many* old and established congregations are not *there*, to be "recognised." In my article of the 7th of January, I intimated in the plainest terms, that the observation on this specific point, which was particularly obnoxious to *Q. M.*, had referred to those clergymen who refuse *in any emergency*, to open their churches, except for the morning and afternoon services of the Lord's day; and who, though they may flatter themselves with the reflection that their flocks are properly fed, are, nevertheless, compelled to lament that their members err and stray; while the most effectual means of retaining them in the fold, are pertinaciously withheld. And had I not a perfect right to give my opinion in relation to the expediency or actual propriety of such a course? As perfect a right as my opponent exercises in 'arraigning the conduct' of such as violate the rubrics? The 'subject' is of 'vital importance;' while, therefore, every ambassador of Christ should 'agonize' and pray, lest, while he preaches to others, he himself should be a cast-away—it is the imperative duty of all to "exhort one another;" and adhering as closely as is practicable to the very words of Scripture, to declare their respective views of ministerial obligation.

3. But, it is asked, who are the individuals that thus err and stray? "*Are not the description of persons who thus complain of hunger and want of pasture in the Church, those who attend more for the purpose of hearing the sermon than* [on account of] *any peculiar preference for the Liturgy, worship, and ordinances of the Church? Those who have not, and who never had any peculiar attachment to her distinctive principles*"? The 'Missionary' will here venture to reply, that this is the very "description of persons" who need the largest share of attention and instruction; and even if *preaching*, according to the definition of *Q. M.*, be simply *teaching*, no better plan of conveying instruction can be devised,—especially as to the criminality of straying into foreign pastures,—than to preach to them with more frequency. He will venture to reply still further, that if a man should possess a hundred sheep, one of which was liable to stray, neither his interest nor his duty would prompt him to undervalue or to disregard the welfare of the one, from its want of "peculiar attachment" to the fold. So far from this, the shepherd, in the event of its recovery after aberration, would rejoice *more* over that sheep than over the ninety and nine that went not astray. This *entire* concern for such as are peculiarly attached to our distinctive principles, will prove, I fear, of immense, of incalculable injury to 'the Church of the living God.' The Son of Man came emphatically to seek and to save that which was *lost;* and, after his example, his devoted followers should strive by every lawful means, not only to cherish and sustain their own, but to "convert" others "from the error of their ways." Let the *Quondam Missionary* travel into those parts of our country where "excitements" have been *most* prevalent, and, if he rejoice in the prosperity of the Church, he will learn to his satisfaction, that wherever the spiritual husbandman, instead of attempting to arrest the progress of the overwhelming torrent, has judiciously diverted a portion of the stream into his own grounds—those fields, however "prosperous"—yes, (to adopt the florid language before me) however "arrayed in rich, luxuriant, living green," have still been rendered more fertile, and brought forth more fruit to perfection. And does he ask for authority as to the propriety of "occasional" lectures, even where there exists no particular excitement? With safety I may refer him to the missionary Bishop of India—the zealous *Heber*, who recommended their delivery on ordinary prayer-days; and, if my memory be not very treacherous—for the laudable purpose of attracting worshippers to the house of God. With safety I may also refer him to the distinguished and now lamented Bishop, whose "abundant labors" are gratefully remembered in almost every hamlet of the extensive diocese over which he presided. Bishop Hobart not only, in repeated instances, expressed the decided opinion that cases might arise where "extra-services" would be highly expedient, but was accustomed to open his own parish church (the church of an "old and established congregation") for a third service on Sunday evenings, during at least the Fall and Winter months; while one of his chapels was consecrated on Friday nights to that alarming innovation, an *extra lecture.* And all this in addition to the "regular," "prescribed," Liturgical services of Wednesday and Friday mornings.* I might now lay down my pen, and proceed with some effect to "call up spirits from the vasty deep," to invoke, with my reviewer, the "shades of Cutler, Johnson, Seabury," and others; but time forbids—I must hasten onward.

4. "*Is it to public preaching or to the Liturgy that the members of our Church are to resort as a* standard *of faith and practice*"? I reply by putting another question;—Is it *not* to the Liturgy that the *ministers* of the Church are to resort as a standard of faith and practice, when *preaching* the Gospel? The members of the Church adhere to the Liturgy—why? "*Because*, (says *Q. M.*,) they believe it to be founded upon revelation." The same members recognise their validly-ordained pastors—*because* they believe that in compliance with their vows, they will preach the pure doctrines of the Gospel, as imbodied in the Liturgy. Who, let me further ask, were the compilers of this 'spirit-stirring' formulary? Were they not the Reformers of the 16th century? And was not their preaching as really a standard of faith and practice to the people as their Liturgy? If their preaching had not been in accordance with the principles which pervaded the Liturgy, would they not have been instantly expelled from the ministry? The people for whose souls they watched, received this formulary at their hands, 'because they believed it to be founded upon revelation.' The same people received and acknowledged *them* as spiritual pastors, because they felt persuaded, that if, after making most solemn vows before heaven, they failed to preach the doctrines recognised as fundamental in that formulary, suspension or degradation must necessarily ensue. To *them*, therefore, the Liturgy and the discourses of the preachers who compiled the Liturgy, were equally standards of faith and practice.†

The subject here considered, is, however, entirely irrelevant to the main point of difference which exists between the present writer and his reviewer. The real question is not, Whether Churchmen can too highly appreciate the advantages of a Liturgy as a *standard* of faith and practice. On this point, I trust, there is no diversity of opinion. The "vitally-important" question to be decided, is the following: whether the members of our Church have not been led to 'diminish' from the word of life, by disparaging the preaching of the everlasting Gospel as a means of grace; whether, in their admiration of our 'incomparable' form of devotion, they have not overlooked the claims of a divine institution, of that institution, indeed, which was appointed to be the effectual and glorious instrument of converting the nations of the earth from sin to holiness? Here, Messrs. Editors, your correspondents are utterly at variance with each other. My opponent, it is true, seems to imagine that

5. "*With regard to the definition of preaching, the difference between us is of secondary importance.*" But after all, I must regard the Scriptural meaning of the term '*to preach*' as the very thing which it is *essential* now to determine with accuracy. "I consider preaching, (he remarks,) to be, or it ought to be, *teaching, instruction.*"‡ That this, however, is extremely loose and unsatisfactory as a formal definition, may be made to appear—*first*, from the testimonies of the several distinguished authors whose opinions are now transferred to the columns of this paper; *secondly*, from the testimony of a man, still more distinguished, who suffered as a martyr, in the cause of that "invaluable Liturgy" which it was his happiness, among others, to 'set up' as a "standard of faith and practice"—"the apostle of England," the "godly Latimer."§ "Ye shall have in remembrance, (he says,) most benign and gracious audience, that a preacher hath two offices, and the one to be used orderly after another. The first is 'Exhortari per sanam doctrinam,'—'to teach true doctrine.' He shall have also occasion *oftentimes* to use another; and that is, 'contradicentes convincere'—'to reprehend, to convince, to confute gainsayers and spurners against the truth.' (*Third Sermon before King Edward.*) And *lastly*, (to give no other proofs,) from the actual meaning of the original word translated *preach.* "It is predicated of those, (says Rosenmuller on Matt. iii. 1,) who in the streets, in the fields, in the open air, lift up their voice that they may be

---

* Manners of Italy, Vol. ii. Let. iii.

* It is freely admitted, that in the writings of this venerated prelate, passages may be found, which, on one point—the comparative importance of the ordinance of preaching—are adverse to the position of the writer of these remarks. But in relation to that point, let the reader peruse with care the accompanying extracts from Secker, South, and Horsley—authorities to which the Bishop was accustomed to pay almost unqualified respect.

† It is further asked, whether "*the preaching of any one, however zealous, as it respects soundness of faith and of doctrine, is not liable to imperfection and error*"? It might be sufficient to quote in answer one of the accompanying passages taken from Archbishop Secker; but in addition, let me respectfully inquire, whether the supplications of ministers and people are not *also* liable to imperfection and error? May they not draw near with their mouths and honor with their lips, while their hearts are far from God? May they not possess the *form* without the *power* of godliness? May they not offer the sacrifice of the wicked, which is an *abomination* to the Lord? To the 'Missionary,' it certainly appears, that the guilt of the mere formalist is increased in proportion to the 'spirituality' and 'spirit-stirring' character of the prayers which he takes hypocritically upon his lips; and that the guilt of the preacher is increased in proportion to the soundness of the principles which he professes—though insincerely—to inculcate. If, then, both preaching and prayers may fail to accomplish the purposes for which they were graciously intended, the Liturgy cannot, in this respect, have "the decided preference." One fact, however, is better than a hundred arguments. What was the state of things some forty, and fifty, and sixty years since—when there was no want of attachment to the Liturgy; but when "Pythagoras, Seneca, Zoroaster, Plato, and the Poets" were preached, in preference to "Christ crucified"? (See the 'Episcopal Layman,' in a late number of the Churchman.) Archbishop Secker shall again be my authority. "We have, in fact, lost *many* of our people to sectaries, by not preaching in a manner sufficiently evangelical; [the Archbishop uses this word in no party sense;] and shall neither recover them from the extravagances into which they have run, nor keep more from going over to them, but by *returning to the right way;* 'declaring all the counsel of God;' and that principally 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.'" Charge 8th, p. 480.

‡ "Though ye have ten thousand *instructers* in Christ, yet have ye not many fathers; for in Christ Jesus I have *begotten you through the Gospel.*" 1 *Cor.* iv. 15.

§ "Preaching was his great delight, and in the exercise of this happy faculty, he met with *abundant success.*" "God, (says the honest martyrologist,) gave unto him his Spirit plenteously and comfortably, to preach his word unto his Church." "Take this, (says Latimer himself,) for a sure conclusion, that where the word of God is *truly* preached, there is persecution as well of the hearers as of the teachers: and where all is quietness and rest in worldly pleasure, there is not the truth." *Watkins' Life*, pp. 20, 26. 45.

heard by the multitude, and proclaim whatever has been promulgated by *public or royal authority, or whatever they have in commission from another.*" Now let any unprejudiced person, after examining these authorities, take up his Bible and read of the wondrous efficacy of the word of GOD—of its quickness, power, and penetrating virtue—of the awful responsibility of the 'minister of the Word,' who at the peril of his soul is to 'warn the wicked from his way'—of the relation which subsists between the spiritual Shepherd and those whom he is commanded to feed with knowledge and understanding—of the glorious triumphs already achieved by the preaching of the Cross—of the transcendent blessings which are yet to result from the extension of the Church through the medium of its ministry, in connexion with the written word, among people, and kindreds, and tongues, and nations—and then let him say whether, in "its appropriate Scriptural sense," the *preaching of the Gospel of* CHRIST *is not a public authoritative declaration of the terms of reconciliation ordained by* GOD *himself to be the mighty instrument of reducing the world to the obedience of faith.*[*]

I shall conclude this 'long' article, (I trust it will not be found tedious,) by quoting, Messrs. Editors, an animating passage from the author to whom I referred in my first essay. This quotation will abundantly show, that in that essay I had no design whatever of exalting the ordinance of *preaching* at the *expense* of the duty of prayer. "Did the Spirit of truth more accompany the word of truth, how different would be the effects of preaching; and to attain this blessed result, nothing else is wanting than that continual preaching should be accompanied by continual prayer. The reason why more success does not attend the preaching of the Gospel," "is simply this—that *success is not expected.*" "Christians go forth to their warfare, not with an expectation of victory, but of defeat. It excites no earnest and persevering inquiry and supplication—when the Gospel is *no longer* the power of GOD unto salvation in a congregation where it has been faithfully preached." "Since the beginning of the world, could any one of the innumerable millions of mankind assert that he had prayed in faith, and according to the will of GOD, and had not in due time received an answer to his petition? The mere supposition is absurd, and contrary to the Divine character. GOD ever has been, and ever will be, the hearer and answerer of prayer. Has CHRIST crucified been preached year after year with small success? Has he been lifted up on the cross without drawing all men to him? The deficiency is obvious, the remedy is at hand.—Let fervent prayer be as abundant as faithful preaching, and then GOD has promised and pledged himself that he will pour out his Spirit abundantly, and that the words of salvation shall meet not only the outward ear, but be written in living characters on the hearts of the hearers." "By the fervency of prayer, new ministers, of high and diversified attainments, would be '*thrust*' forth to the work of the Gospel; new Calvins and Luthers—nay, even another Paul and another Apollos; for the promise stands fast, that in the latter days THE WEAKEST CHRISTIAN SHALL BE AS DAVID, AND DAVID AS THE ANGEL OF THE LORD."[†] A MISSIONARY.

---

[*] In my last paper, I left it "to others to decide whether preaching was not an authoritative proclamation of divine truth," made in the public congregation. What was then a matter of uncertainty, is now an object of belief. Is it asked Whether a social interchange of sentiment cannot be made the instrument of conveying truths in authoritative terms? I answer, hat 'experience' shows that 'a great deal of what passes for family preaching,' is entirely ineffectual. It is not *received* as such; and while mankind continue as they are, it is feared that they will not generally receive it as such. I still maintain it, however, that they who are most assiduous in their public ministrations, are most faithful in parochial visiting. On the subject of private ministrations, reference may be made for some judicious remarks to the extract from Bishop Ravenscroft.

[†] *Douglas' Thoughts on Prayer.*

For the Churchman.

DR. WHATELY'S ESSAYS.

MESSRS. EDITORS,—The perusal of "Dr. Whately's Essays on the Difficulties of St. Paul's Writings," issued from the Protestant Episcopal Press, having afforded me so much real pleasure and edification, I feel constrained, (although a distant subscriber,) to give my humble testimony to its excellence, and to assure you that it has been of special service at least to *one* clergyman of our Church. No doubt its circulation will be general among the clergy, and the intelligent portion of our Communion. No work that has ever fallen under my eye, clears up some of the principal difficulties in the sacred writings so briefly, yet satisfactorily.

That the blessing of GOD may attend it, and that it may assist the sons of the Church "to mark, learn, and inwardly digest his holy Word," is the sincere desire of your brother in the LORD,

—— ——.

THE CHURCHMAN.

SATURDAY, FEBRUARY 25, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP, FOR CONFIRMATION.—March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church; April 1st, All Saints' Church.

CORRESPONDENTS. CONFIRMATION.—The poetry upon this subject, for the rejection of which we assigned our reasons in our last, was sent us by a correspondent M., from whose pen we have inserted several excellent pieces;—one of these was in one instance ascribed to N. P. Willis; and in another, last week's Christian Intelligencer, to 'The Southern Churchman'! The *prose* communications appearing in our columns, under the same signature, are by another author.

The lines sent us by a respected and distant friend, are too deficient in the principle requisites of poetic composition to warrant their insertion.

EXCHANGES.—At the conclusion of the year, new arrangements in other respects, led to a review of our exchange list. Justice to the institution which supports this paper, compelled us to exclude a number of country friends, to whom the Churchman had been sent with no reciprocity of advantage, in order that an increasing subscription list might be supplied without immediate additional expenditure. We have been remiss in not stating this fact at an earlier date, and giving the notice of our intentions, to which our editorial brethren had a just claim.

A file of our late numbers has been sent to "The Presbyterian." The irregularity complained of, has arisen from an unintentional oversight. With respect to "The Herald of Peace," we supposed that silence would sufficiently indicate our wish to decline the proffered favor. As we can make little use of the matter contained in the generality of our exchange papers, we feel indisposed to number ourselves, and burthen the mail, with scores of papers exchanged in mere civility. We mean no disrespect by waiving the offers of this kind, which we are continually receiving,—honesty and prudence are our only motives.

CREDITS.—The readers of secular periodicals are frequently called to witness the jealousy with which their conductors watch over the reputation of their respective papers, by claiming credit for all matter taken from their columns. They owe it to themselves, to their subscribers, and to the public, that the less industrious or less advantageously situated among their brethren, be not allowed to build up an unsound character with stolen materials. In religious papers, designed to do good rather than to profit their conductors, such jealousy is less appropriate, and, it might be supposed, less called for. Yet it is a matter of right and duty to claim a fairly earned character, and ask just allowance for whatever portion of useful matter each may put into the common stock in circulation. Nor does this, we conceive, extend merely to original matter. Judicious selections, derived from sources not generally accessible, or accommodated to the wants and circumstances of the times, give much of its usefulness to a religious paper. Is it fair, or honest, that such articles, often the result of considerable research, should be transferred without acknowledgment? Occasionally, it might be allowable; but to do it systematically, is certainly ungenerous and unjust. For our own part, we are gratified with the attestation to our judgment which such an appropriation of the fruits of our labor involves, and we rejoice that what we deemed useful to our own readers is thereby made so useful to many others. But for the sake of the proprietors of the paper, we could wish that the three or four columns of golden extracts which we sometimes find adorning the pages of our contemporaries, without acknowledgment or hint of the print in which they first appeared, might be honestly given as copied from the Churchman. One of our contemporaries has even gone so far as highly to commend an European work, with the expression 'from which we have made an extract to-day,' and republish, word for word, a portion from a course that we had been for some time systematically *preparing* from the volume for our readers. Another of the series, with our heading, punctuation, &c. has been since given; and in the very same number a paragraph which owes much of its gist to a few introductory lines with which we first gave it out, is credited, caption and all, to the 'Sailor's Magazine,' where it had appeared after going the rounds, perhaps of twenty papers.—We repeat it, that we are glad to find our materials used by our fellow-laborers: but we put it to their candor whether it is right, while they do so, systematically to exclude our name?

MISSIONARY OPERATIONS. WANTS OF OUR COUNTRY.—The following comparative view of missionary operations by other portions of the Christian community, are from the Christian Advocate and Journal. Can zeal, and interest in this good cause—while so much remains to be done,—and *may* be done so certainly, almost at our very doors, be too active, too fervid? Can any sacrifice be extravagant, or censurable, that may be laid upon this sacred altar?

American Board of Foreign Missions.—According to an article in the New-York Observer, the grand enterprise of this board began February 6th, 1812, just twenty years ago. "Its missions embrace fifty-four stations, and employ 252 individuals. The number of schools is 1,045, and of scholars 50,000. Four printing establishments have issued 1,000,000 of books, and about 48,000,000 of pages in eleven different languages. Thirty-three churches have been established, and contain upward of 1,300 members." "The income and expenditure of the board may now be stated at *one hundred thousand dollars a year.*"

The Missionary Society of the Methodist Episcopal Church was instituted April 5th, 1819, and its first missionary was sent in the autumn of the same year to New-Orleans.

It now has, (including those in Upper Canada,) according to the last annual report, thirty-nine stations, which employ sixty-six missionaries, exclusive of school teachers and interpreters, which contain 11,055 church members. The income of the society last year was $9,950, and its expenditures $11,947 60.

We have made these comparative estimates at the present time simply for the purpose of sustaining what we before affirmed respecting the success of our missionary society, the truth of which some have affected to doubt, and not with a view to bless ourselves as having achieved all that we ought or might have done, had our means been more ample.

If the doctrines of the Gospel as preached by our missionaries produce such effects, so suddenly and powerfully as to change the hearts and habits of savage men, with what holy ardor should the enterprise be prosecuted by all the friends of missions! *An awful responsibility rests upon the Church, and should press her forward to increased action in this important work.* New openings among the aboriginal tribes are continually presenting themselves, and loud voices are heard from the rivers and valleys and hills, even to the borders of the Rocky Mountains, for additional help in men and money.

A correspondent from Missouri informs us that in the newly-settled districts of that state, in Illinois, and the Arkansas territory, there are vast tracts of country where the voice of a Christian missionary is seldom if ever heard. The soil is rich, and the few settlers, though generally poor, are industrious and thriving. Here, then, is a field for the Christian philanthropist to explore, and survey, and to bring under religious culture.

So far the Christian Advocate and Journal—Listen to a voice that has reached us from the same portion of our land, through the correspondence of the Press.

Mouth St. Francis, Philips County, Arkansas Territory, Dec. 18*th*, 1831.

DEAR SIR,—Enclosed is a note, the balance of which after discharging my subscription for the Churchman for one year, please appropriate toward the support of any Episcopalian Missionaries who may be destined to propagate the Gospel in Arkansas Territory; and if there be no such mission, send the amount of said balance in such tracts as best suit the condition of one who has never been instructed in religion, and who is destitute of a teacher, including among them Blomfield's Manual, and the Churchman's Almanac. I have the Book of Common Prayer, which has made an Episcopalian of me, though I never have had an opportunity of being received into CHRIST'S Church.

Very respectfully, Dear Sir,
Your obedient Servant.

DIOCESE OF ALABAMA.—The journal of the proceedings of the late Convention of this infant diocese, held at Tuscaloosa on the 2d—5th ult., has just reached us. In our last we gave the names of the Standing Committee chosen for the ensuing year, and of the Delegates to the approaching General Convention. There are in Alabama four organized Episcopal congregations. Two of these, Christ Church, Tuscaloosa, and Christ Church, Mobile, have church edifices, and enjoy the stated ministrations of regular pastors, of which the congregations at Huntsville and Greensborough are destitute. Nine lay delegates, representing the four congregations, attended the Convention. The interest we cherish in the concerns of our Church in the South and West, must be our sufficient apology for the extracts from the journal in our pages to-day.

The Standing Committee report in reference to the Episcopate of Ohio,—stating at the same time that they 'have not been influenced by any want of respect for, or confidence in, the character of the Rev. Mr. McIlvaine,' as follows:—

"The committee, upon mature deliberation of this case, declined furnishing the usual testimonial. They were constrained to refuse to consider the subject of the recent election of the Rev. Charles P. M'Ilvaine to the Episcopate of Ohio; because they are of opinion, founded on the opinion of the House of Bishops, and the proceedings of the General Convention of the year 1801, in the case of Bishop Provoost, that Bishop Chase has no right to resign his office as Bishop of the Diocese of Ohio, and, of course, it cannot be considered that there is a vacancy in the Episcopate of that Diocese."

The Rev. Albert A. Muller, Rector of the Church at Tuscaloosa, submitted to the Convention the following report:—

THE present condition of Christ Church is very favorable. There is an increasing spirit of devotion among the worshippers, and a growing attachment to the doctrines and services of the Church. The Sunday School continues its useful exercises, in addition to which a Bible class is regularly instructed every Lord's day, by the Rector. Owing to some peculiar circumstances, the managers of the Sunday School did not furnish the annual report in time to be forwarded to the Secretary of the General Protestant Episcopal Sunday School Union. The ladies composing the congregation, have, during the past year, instituted a society for the promotion of Christian knowledge and piety; and the hope is devoutly cherished, that by the guidance of Divine favor, they will be enabled widely to diffuse the blessings of religious truth, and the faith of the comfortable Gospel of the Saviour of the world.

Greensborough.

During the past year, stated visits have been made to Greensborough, and divine service performed regularly once a month at that place. Urged by a sense of duty to his own immediate charge, and from the fact that no provision has as yet been made to defray the expenses of those missionary services, which, for two years past have been afforded to the Episcopalians of Green county, the Rector is compelled, very much against his inclination and feelings, to relinquish his labors in that respectable village.

Want of Clergymen.

It is deeply to be lamented, that this interesting portion of spiritual cultivation should thus be likely to suffer for the want of that patronage and fostering care which would, under a judicious and devoted missionary, expand into usefulness, and so amply repay the services of Christian zeal and devotion. Earnest and affectionate appeals on this subject have been made to the Domestic and Foreign Missionary Society of the Church, and to those who, in the populous and wealthy parts of our country, are so eminently distinguished for their religious advantages and privileges. As yet, however, they have not been able to afford any relief, nor even to excite among the friends of the Church in this neglected wilderness, that hope which would otherwise keep alive their cherished attachment for its services, and cheer their drooping spirits under the discouraging aspect which hangs around their present prospects. It is respectfully asked, (and with an intensity of devotion to the interests of our common faith, which it is hoped will be an ample apology for the painful inquiry,) What must be the feelings of the thousands of Episcopalians in the State of Alabama, when they witness the exertions manifested by their brethren of one common country for the spiritual welfare of Greece, a foreign land, while they and their children are "perishing for lack of knowledge," within the precincts and borders of their own distinguished land? "He who neglects to provide," &c. &c.

Village of Arcola.

Within the past year a visit has been made by the Rector of Christ Church, to the newly settled village of Arcola, in Marengo county, in this state, where divine service was celebrated, and baptism administered to two children. This promises to be a field of usefulness to the devoted minister of CHRIST, and will, in time to come, by the good blessing of ALMIGHTY GOD, "be a highway in which the redeemed of the LORD shall walk, and come to this Zion with songs, and everlasting joy upon their heads."

Donation.

The Rector, in his report to the Convention on the condition and prospects of his immediate congregation, here records with gratitude and pleasure, an instance of individual generosity, distinguished as much for the singular delicacy and liberal spirit in which it was conveyed, as for the value and extent of the munificent donation. Samuel St. John, Jr., Esq., of Mobile, with a spirit of liberality which will long be cherished, has, within a few weeks past, presented to the congregation of Christ Church, in this place, a fine-toned and spacious bell, from the foundry of Revere, of Boston, the weight of which is estimated to be nearly 900 pounds.

In conclusion, the Rector would fervently supplicate the Divine blessing upon the Diocese of Alabama, and with the Psalmist, exclaim, "Return, O LORD, how long! and let it repent thee concerning thy servants. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the *years* wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our GOD be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

Baptisms during the past year in Christ Church.—Infants, 12; adults, 10.—In all, 21. Communicants, 31; Marriages, 1; Deaths, 4.

Protestant Episcopal Congregation, Greensborough.—Rev. Albert A. Muller, Visiter. Baptisms, (infants) 4; Communicants, 6; Marriages, 2; Deaths, 3.

Village of Arcola, Marengo county.—Rev. Albert A. Muller, Visiter. Funerals, 1; Baptisms, 2.

No report was received from the church at Mobile.

To be concluded in our next.

THE PROTESTANT EPISCOPAL PULPIT, is the new title under which the second volume of 'The American Pulpit' is to appear. The proprietorship of the work has been transferred by the original publisher, Mr. Hunt, of Boston, to Mr. John Moore, of this city. We have inserted among our advertisements, the conditions as given in the prospectus issued by Mr. Moore. Messrs. Clayton and Van Norden are to print the 'Pulpit,' and in their hands a much desired improvement in its typography may confidently be expected.

HEATHEN LITERATURE.—We have given, under this head, on our second page, the conclusion of a long article, 'On the Influence of the Heathen Classics on Christianity,' in a late number of the Christian Observer. It will probably recal to the recollection of our readers a plan for a *Christian* edition of the Classics, which emanated some time since from the "Flushing Institute," and was ably set forth in an essay, by the Rev. Mr. Seabury. Considerable interest for the success of that plan was manifested in various quarters, at the time of its announcement. Our own impressions are that it is feasible, and promises great advantages to the religious world, if judiciously carried into effect. Has any thing been done toward its accomplishment? If not—*can* nothing be done?

EMPLOYMENT FOR THE INDIGENT.—In one of the parishes of our Church in this city, a well known Society for furnishing clothing to the destitute, is in the constant practice of employing the indigent and deserving to *make up* the articles. Would not some association of this kind in every parish—a mere committee with whom work might be deposited, and to whom applicants should be referred, would suffice,—tend, if the knowledge of their existence and objects were generally disseminated, to secure in a great degree, a most desirable end? We understand that the ladies of the city, are now forming an auxiliary to the 'Female Assistance Society,' for *making up articles* of clothing to be furnished to the latter institution for the objects of its charity. With the present design of this auxiliary, it has occurred to us, might be united that of furnishing employment to the indigent. The following article from the N. Y. Spectator points out the means by which this might be effected.

From the New-York Spectator.

MESSRS EDITORS,—The writer of this article has been informed by a lady that she has often been solicited by respectable females in indigent circumstances to furnish sewing, that they might earn something to relieve their distressed families. It is believed that many families are now suffering for the common necessaries of life simply because the mothers and daughters cannot obtain suitable employment. It is suggested that an association that shall have for its object the procuring and furnishing needlework of various kinds, especially plain sewing, to respectable females who desire employment, would relieve many distressed families.

There are undoubtedly many widowed mothers who are now compelled to solicit charity for the support of their families, who would gladly take suitable work, and thereby obtain bread for their children, if proper arrangements could be made for that purpose. While an association of this kind would relieve the distressed, it would be a great convenience to hundreds of young men, who have work to be done, but from various reasons, are often troubled to find persons to do it. If the above suggestions are worthy of consideration, please call the attention of the benevolent ladies of our city to the subject. W.

MISSIONARY COLLECTION,

Postponed from last Sunday, on account of the weather.

On Sunday morning next, a Sermon will be preached in St. George's Church, and collection made, to aid the funds of "The New-York Protestant Episcopal Missionary Society."

The liberality of Episcopalians is respectfully solicited.

A Sermon will be preached on Sunday morning next, in St. Stephen's Church in Chrystie-street, and a collection made for the benefit of the Female Assistance Society.

February 25th.

OBITUARY.

DIED, suddenly, on the evening of Friday 17th inst., Benjamin Moore, Esq., of this city, in the 41st year of his age. As the son of the late Dr. William Moore, and the nephew and god-son of the revered Bishop of this Diocese whose name he bore, and whom he greatly resembled in the gentle virtues of his character, Mr. Moore has a claim on the respectful remembrance of many to whom he was personally unknown—while he has a still stronger claim from personal respect and affection on all those who were acquainted with his real and unassuming worth.

As a merchant and a partner of one of the first commercial houses in our country, (De Rham, Iselin, and Moore,) Mr. Moore was honorable, liberal-minded, and intelligent: in the general relations of life, he was a refined, pleasing, and highly instructive companion; in the nearer relations of home, he was the most attentive of sons, and affectionate of brothers; and in the Church of his fathers, he was an humble and a sincere communicant.

Educated at Columbia College during the period of his uncle's presidency, he graduated in the year 1810, with the reputation of a good scholar, and an exemplary student. Entering into mercantile business, he soon afterward visited Europe at a period of more than usual excitement, even in this age of yearly revolutions. From personal intimacy with M. Hyde de Neuville, who represented the interests of the exiled Bourbons in this country, he became the bearer of most important despatches, containing the proffered services of General Moreau to Louis XVIII., then still in retirement at Hartwell, (England). After their delivery, on reaching the Continent, he passed through the very seat of war—enjoyed the painful interest of visiting the field of Waterloo within a few days after the fate of Europe had been decided upon it; and on being presented to the king at Paris, then newly restored to his tottering throne, received, or was urged to receive, from him as an expression of his personal recollection, the honor of "Chevalier du Lys." Upon his return from this interesting tour, his engagements continued to be those of commerce. A second visit which he made to Europe, in 1825, extended still further his acquaintance with what was most interesting, both in England and on the Continent, and enriched his conversation on those subjects with an extent and accuracy of knowledge, which few Americans possessed. To this fact the writer would now bear his grateful but mournful testimony, from the remembrance of the many valuable aids afforded to himself in those countries, from this source. Wherever Mr. Moore had been known, even by casual acquaintance, he never found him forgotten, but remembered with a warmth of kindness which it is the lot of few to excite, but which may be regarded alike as the test and the reward of the pure-hearted and unpretending. From the period of his second return, his days passed in that even tenor which belongs to the regular performance of duty, and the quiet enjoyments of an affectionate home,—and it may well be questioned, whether in this restless and bustling world, life can offer any better preparation for heaven. Others may doubtless be found of wider usefulness and a more active energy, but if duties well and religiously performed, leisure innocently enjoyed, and the happiness of those most dear, daily and hourly studied by all the delicate attentions of a refined and gentle nature,—if these can fit the spirit here for a world above, where nothing but pure affections enter, then may those be comforted who now mourn his loss, and all be instructed who remember his path of quiet duty. Like his other virtues, his charities were silent and unostentatious; and of this the writer feels himself entitled to speak, since he still holds in his hands an unexpended balance, now sacred, of a sum which was handed to him by his deceased friend during the severity of the late season, with these words—"Be you my almoner, you can distribute more judiciously than I can."

If, in the record of such a life, the restless can find a lesson of piety and peace—in his sudden departure, all may find a warning of thoughtfulness. The morning and noon of the day on which he died, saw him full of health and the active business of life, but before the evening closed, his spirit was far removed from all its vain and busy cares. To one well prepared, such a removal may be regarded as a blessing; but to the living it is a solemn thought, that we are thus treading on the brink of a hidden precipice; that but one step divides us from another world—that in a moment, "in the twinkling of an eye," the veil of mortality may be rent, and our eyes as they close upon shadows, open upon realities. For such a transition who is prepared? None but the pure, the innocent, and the pious. Nevertheless, as Christians we may be fearless, if, as becomes frail and sinful men, we are humble and watchful. M.

INTELLIGENCE.

DOMESTIC.

CONFIRMATION.—By the Bishop of this Diocese, on Sunday last, 58 persons were confirmed in St. Luke's Church, in this city.

CLERICAL CHANGES.—Rev. Henry V. D. Johns, of Trinity Church, Washington city, has received and accepted an invitation to become the Rector of St. Paul's Church, in this village, vacant by the resignation of Rev. C. Colton.—*Rochester Obs.*

Rev. J. T. Wheat has resigned the Rectorship of St. Matthew's Church, Wheeling.—*Ib.*

FOREIGN.

The Bible Society Controversy in England has resulted in the formation of a new Society, the peculiarities of which will be seen by the following extracts from its Constitution:—

"Art. 1. *Name or designation.*—That this Society be designated 'the TRINITARIAN BIBLE SOCIETY.'

Art. 3. *Operations.*—That this Society shall circulate the Holy Scriptures as comprised in the Canonical books of the Old and New Testaments, *without note or comment,* to the exclusion of the Apocrypha; the copies of the English language shall be those of the authorized version, &c.

Art. 4. *Members.*—The members of this Society shall consist of Protestants, who acknowledge their belief in the Godhead of the Father, of the Son, and of the Holy Ghost, three co-equal and co-eternal Persons, in one living and true GOD; and who unite to support the Society by contributing, &c.

Art. 12. *Prayer for the Blessing of* GOD.—This Society, acknowledging the ignorance and helplessness of man, deems it a bounden duty to express its entire dependence upon the blessing of JEHOVAH, the Father, the Son, and the Holy Ghost—by offering up prayer and praise at all its meetings."

The meeting for the formation of this Society was held in London on the 7th day of December. Among the speakers were the Rev. G. W. Philips, Henry Melvill, A. T. Thelwall, W. Howells, Spencer Perceval, Esq. M. P., (Chairman,) J. E. Gordon, Esq. M. P., and J. Labouchere, Esq. The latter gentleman was elected Treasurer, and the Rev. George Washington Philips, Honorary Secretary. The names of the President and Vice-Presidents were not proposed, as the gentleman nominated as President had not signified his acceptance at the time of the meeting.—*Episcopal Recorder.*

Barbados.—The Cathedral and Parish Church of St. Michael, was opened for Divine Service on Sunday morning, the 6th November.

The storm rid us of a nuisance, by the destruction of the Market-House, which we hope, will never be rebuilt in such a shocking situation. A more central spot will perhaps be found—and we sincerely hope that when a regular market place shall be restored, the Legislature will see the necessity of entirely abolishing Sunday marketing. A butchers' market from the earliest dawn of the Lord's day to 9 o'clock, is as disgusting to the bodily senses of people residing near it as it is opposed to every dictate of religion and morality.—*Barbadian.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 24th, from the following persons, viz:—

Wm. Thorne Williams—R. P. & C. Williams, with *remittance*—R. T. Smith—L. H. Young—Alexander Richards, P. M. P. E. De Mill, with *remittance*—Rev. R. W. Goldsborough—Rev. J. Grigg—Lewis Moss—Rev. R. Davis—Latimer & Co.—Alvah Guion—Andrew A. Norton.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending February 24th, to the following persons, viz:—

Rev. Wm. D. Cairns, Wilmington, N. C., one box, per brig Damon—Rev. Paul Trapier, Charleston, S. C., one parcel, per schr. Star—S. B. Spruill, Esq., Tyrrell county, care of Messrs. P. & W. C. Norcum, Plymouth, N. C., one parcel, per schr. Neptune—Rev. Dr. J. Kemper, Norwalk, Ct., one parcel, per sloop Mechanic—F. J. Huntington, Hartford, Ct., one parcel, via steam-boat Hudson for New-Haven—G. Rowland, Norfolk, Va., per schr. Portsmouth, one parcel—Rev. Wm. Steel, Makeshift, care of Rev. A. Syme, Petersburgh, one parcel, per schr. Helen—L. H. Young, New-Haven, per steam-boat Hudson—F. J. Huntington, Hartford, do.—David E. Tomlinson, care of Elihu Harrison, Esq., Litchfield, Conn., do.—S. Babcock, New Haven, do.—Rev. A. Gibbs, Charleston, S. C., per schr. Star—Latimer & Co., Philad., one box and a parcel, per Union Line—H. E. Rochester, Rochester, one parcel, left at 32 West-street—C. C. Lathrop, do. do.—Rev. W. D. Cairns, Wilmington, per schr. Ruby—Stimpson & Clapp, Boston, one parcel, per schr. Mail.

PEW WANTED IN ST. PAUL'S CHAPEL.

The occupant of one of the best pews in St. John's Chapel, wishes to exchange the use of it for that of one in St. Paul's Chapel, or to hire a good pew in St. Paul's.

For further particulars, apply at the Protestant Episcopal Press.

THE PROTESTANT EPISCOPAL PULPIT:

Being a series of Original Sermons, by Divines of the Protestant Episcopal Church in the United States of America.

The PULPIT is a monthly work, and is now, and will continue to be, published in the city of New-York, on or before the fifteenth day of every month.

CONDITIONS.

I. The different numbers will contain one long or two short Sermons, printed with a new and elegant type on superfine paper, making a good sized annual volume, exhibiting the name and subject of the divine; and, notwithstanding all the additional expense that has been bestowed upon it,

II. The price is continued at ONE DOLLAR per annum, in advance, which provision, in order to save an immensity of trouble and expense, subscribers will please observe.

III. To any Agent who will send the money, or become responsible for five subscribers, one copy will be presented. All communications to be addressed to

JOHN MOORE, *Publisher and Proprietor,*
At the bookstore of Messrs. Pendleton and Hill,
Feb. 25. 1t. Broadway, New-York.

THE LORD'S DAY.

A Sonnet.

How blest the radiance of this sacred morn!
The smiles of Heaven are beaming on the earth,
And songs of angels' on the pleased air borne,
Commemorate a Saviour's second birth.
This morn the grave was open'd, and a way,
Bright with the footsteps of the Son of God,
Was paved to bliss, and death's destroying sway
Was broken,—gone its sting and scourging rod,
Captivity led captive, gifts of good
Received for man, who low in bondage lay.
Hail glorious King, the Lord of this blest day,
The bright and Morning Star! Let nations pay
Thee homage justly due, thy precious blood
Was shed to cleanse their guilt in its all-healing flood.
Gambier Observer.

FAITH, HOPE, CHARITY.

The darts of anguish *fix* not where the seal
Of suffering hath been thoroughly fortified
By acquiescence in the Will Supreme
For time and for eternity; by Faith,
Faith absolute in God, including hope,
And the defence that lies in boundless love
Of his perfections; with habitual dread
Of aught unworthily conceived, endured
Impatiently, ill-done, or left undone,
To the dishonor of his holy name.—Wordsworth.
Bost. Rec.

Come labor, when the worn-out frame requires
Perpetual Sabbath; come disease and want;
And sad exclusion through decay of sense;
But leave me unabated trust in Thee—
And let thy favor to the end of life,
Inspire me with ability to seek
Repose and hope among eternal things—
Father of heaven and earth! and I am rich,
And will possess my portion in content!—*Ib.*

O for a soul magnanimous, to know,
Poor World, thy littleness, and let thee go!
Not with a gloomy, proud, ascetic mind,
That loves thee still, and only hates mankind;
Reverse the line, and that my temper be,
—To love mankind, and pour contempt on thee!
Jane Taylor.—*Ib.*

REVIEW.

From the Christian Observer.

REVIEW.

Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the Deity of Christ. By Joseph John Gurney. 1 Vol. 8vo. 1831.

This is an admirable work. It contains a series of notes and dissertations on various passages of holy Scripture connected with the doctrine of the Deity of our blessed Lord. It is also unique; there being no work, the production of a member of the society of Friends, which fixes on so important a subject, and pursues it with such clearness of argument, such depth of sound critical knowledge, and such sobriety and discretion. The respected author is already advantageously known to the British public by his Essays (which we reviewed in our volume for 1826); but he will now take a yet higher place. That work elevated him above the peculiarities of the religious body to which he belongs, and ranked him amongst the ablest defenders of our common Christianity and of the great truths of which that revelation consists. Our readers will have observed in that volume the prominence given to the great articles of the Divinity of Christ, and the Atonement of his death. These articles are pursued in the present publication, which will raise the author to a yet higher rank amongst solid, able, and learned theologians,—will place him with Pearson, Sherlock, Jones, Horsley, Pye Smith,—amongst the more eminent supporters of the fundamental doctrines of the Gospel, against the artful and dishonest representations of mistaken scholars and unsound divines. It is, indeed, a refreshment to the studious Christian, amidst the speculations now afloat on almost all subjects, to open the volume and trace the grave, weighty, calm, well-balanced mind of this excellent writer, following out with great patience the evasions of the Unitarian opponent, and exposing in all the glare of day the stratagems of a disingenuous criticism. Our author's style is pure and forcible, and admirably perspicuous. It is a little wanting in ease, and in that faculty of creating an interest in the mind of the young, which ease and imagination bestow. The fairness with which his opponents are treated—the admissions made against his own argument—the unwearied and minute investigation of the most intricate points—the comparison of authorities—and the conscientious summing up of the cases at last, leave a conviction upon the mind of the unbiassed reader of the most permanent and forcible character.

The volume contains twenty-one notes and dissertations, with a concluding address on the practical importance of faith in the Deity of Christ. The following are the topics:—

"The canonical authority of the Epistle to the Hebrews. The pre-existence of Jesus Christ before John the Baptist. Christ, the Redeemer—the Living One—in the time of Job. The existence of Christ before Abraham. The existence of Christ when the world was created. The eternal pre-existence of Christ. Christ pre-existent in the form of God, and on an equality with him. The Chaldee Targums, and the doctrine of their authors respecting the Word of Jehovah. The creation of all things by the Word or Son of God. God made the worlds by his Son. The testimony of the Apostle Paul, that the Psalmist addresses the Son of God as the Creator of the universe. The Son the image of the invisible God, the First-born of the whole creation, and the Creator of all things in heaven and in earth. The preaching of Christ to the Antediluvians. The angel who bore the name and displayed the attributes of God. The Deity of the Word. The prophecies of Isaiah in chap. vii. viii. and ix. 1–6. Christ the Branch is Jehovah our Righteousness. The various readings of 1 Tim. iii. 16. Additional observation on 1 Tim. iii. 16. Jesus Christ 'our great God and Saviour.' Christ who, in his human nature, descended from the Jews, is 'over all, God blessed for ever.' The practical importance of faith in the Deity of Christ."

Such a work does not well admit of detached quotations, and much of it lies beyond the capacity of judgment and line of attainment of numerous readers. For these reasons, its sale may be slow, and its admirers at first few. But it is not on these accounts the less valuable. To the clergy of every confession in our own country, and on the continent, it will gradually become known: students for holy orders will be directed to it for valuable aid; and even the great mass of unlearned Christians will indirectly derive advantage from the stores which enrich the mind and fortify the faith of their pastors and instructers.

The mere fact of a much-respected member of a body of Christians unconnected with any Established Church, with his prejudices and education rather lying against than in favor of received opinions, coming forward and bearing his decided testimony in favor of the doctrines of Scripture which have ever been accounted fundamental, is of no small moment.

In natural science the great mass of mankind judge from the united testimony of those whom they know to be competent witnesses, as to all the chief facts which are in question. Misstatements may for a time prevail; prejudice and party may obscure certain particulars; but another age comes on without these false impressions; the truth flows out, and the united and concurrent opinion of persons of different classes, without any motive for misrepresentation, and admitted by the best judges to be well informed on the question, decide mankind.

So it is in the great truths of Christianity as they stand connected with the knowledge of the learned languages, of the laws of criticism, the comparison of MSS., the weight of ancient testimony, and similar points. Few persons can judge of these matters for themselves. But the united decision of those who can, and who are known and admitted to be capable of judging; persons of every religious body, without motive to deceive, living in different countries and educated with every variety of early associations; satisfies, and ought to satisfy, the great body of their Christian brethren. We have, for instance, in favor of the ordinary interpretation of John i. 1–14, the concurrent testimonies of all the ancient Fathers who understood the language in which the passage was written, and lived nearest to the times of the writer. We have the opinions of all the Reformers, as well as of the writers in the Church from which they separated. We have the sentiments of all the later critics who have examined manuscripts and compared readings with the greatest care, and the verdict and decisions of the most able scholars of our own day. They all agree as to the reading, as to the interpretation which the laws of common sense and of all language require, and as to the harsh and inadmissible character of the expositions preferred by the Socinian writers. This satisfies, and ought in reason to satisfy, the minds of the unlearned, as to the critical question involved in this sublime passage. But further than this, even the English reader has means of safety which may still more completely calm his mind. A new version is presented to him by the Unitarians, in which the sacred language of the Apostle concerning the pre-existence and Deity of the Word, and the creation of all things by Him, is denied. But he receives no new version, without waiting for the sanction of the great body of those whom he knows to be accounted best able to judge. Here is his safety; just as in medicine, law, agriculture, a practical man would receive nothing, on the allegation of a learned person, which controverted all his experience, and proposed novel methods of proceeding, on the ground of mere hypothesis, which he had no method of bringing to the test of truth. He would wait, to say the least; and in the mean time would go on in his former course. And thus acts the unlearned Christian who cannot make himself master of the intricacies of biblical criticism; and thus, we might add, the learned Christian also, so far as his opportunities do not suffice to investigate for himself every minute point, respecting which he may safely rely upon the testimony of others. An unlettered mechanic acts, and acts rightly, and with perfect confidence upon rules and formulæ which the philosopher and mathematician have laid down and proved; and the whole business of life depends upon this current adoption of demonstrated results.

But faith, divine faith, holy sanctifying faith, the operation of God in the heart, and the source and spring of love to God and man; of victory over the world, of mortification of sin, of hope of everlasting life; gives the sincere Christian a still higher position on which to stand, and which the merely critical apparatus of words cannot reach. The great fundamental truths of Christianity have been wrought as principles into his habits by divine grace. The fall and corruption of man, redemption by the sacrifice of a Divine Saviour, regeneration, and progressive sanctification by the Holy Spirit, reliance upon Christ, prayer to Christ, love to Christ, communion with Christ, are with him practical principles, first elements of religion. They have actually produced in his heart and character, and are producing in his heart and character, those positive blessings,—that peace, that love and fervent holiness, that mortification of sin, that hope of heaven, which as much confirm the truth of the Gospel and constitute its subsidiary evidence, as health produced in one sick of a fever, confirms the value and efficacy of the medicine which professed to heal him.

And yet more, the great truths of Revelation do not depend on a few texts,—they are woven into the frame-work of the Bible; they are every where supposed; they are perpetually occurring in every form of incidental, as well as of direct notice; they are connected with certain duties to be performed toward Christ and the Holy Spirit; certain affections to be exercised, certain acts of gratitude to be exhibited, a certain manner of life to be followed, certain hopes to be cherished.

Again; nothing is to be found in the Inspired Volume abstractedly stated,—no doctrine for the mere sake of the doctrine; nothing is revealed for the purposes of theological science, if we may so speak; but all is connected with our duties, our salvation, the illustration of the divine glory, the consolation of a troubled conscience, our progress in holiness, our preparation for heaven. But these considerations by no means lessen, they rather enhance, the value of such solid criticism as is found in Mr. Gurney's volume. A single remark, in his preface, is invaluable in this view.—

> "While I have been engaged in the composition of this volume, and in the previous study necessary for the purpose, one general remark has been frequently suggested to me, and has excited a feeling of gratitude to our Heavenly Father, who has graciously adapted the revelation of his truth to men of every condition. It is, that, as far as regards essential truth, the obvious sense of Scripture—the sense which is naturally imbibed by the cottager or the schoolboy—seldom fails to be wrought out and established by impartial and elaborate research. It stands the test of careful investigation." p. iv.

It is indeed satisfactory to find that the labors of the most learned men in different ages and nations, not only serve to repel the invasions of the rash and unbelieving scholar, but to strengthen on each occasion the main truths which were so rudely attacked. Such works, therefore, as that before us have the highest value. They confirm the grounds of our faith, they prove that all attempts to give novel interpretations to the language of Scripture utterly fail, and that the old and accustomed interpretation is the only true one; they enlarge the elements of our practical dependence on fundamental truth; they thus nourish our faith and hope, and quicken our love and gratitude and joy.

For example, the doctrine of the Eternal Word, "which was with God and was God," every humble Christian has received in its essential and consoling character. But let any adequate judge read Mr. Gurney's Notes and Dissertations in reference to this grand topic; that is, let any one, who, with the humility of a Christian, has something of the literary furniture required for such a study, calmly weigh the topics as our author has illustrated them; his answers to the Unitarian writers, his exposure of their version; let him trace, with Mr. Gurney, the whole doctrine of the Word in both Testaments; let him take in the collateral evidence from the concurring received opinions of the purest doctors, and from the meaning they would necessarily attach to St. John's language; let him consider the testimony of all the early Christian writers, to whom Greek was the native language;—let him do this, and he will rise from the study with a strengthened faith, with an enlarged and deepened conviction of the grand mysterious truth of the Divinity of our Lord.

To be continued.

DEVOTIONAL.

EARTHLY-MINDEDNESS.

My soul cleaveth unto the dust: quicken thou me according to thy word.—Ps. cxix. 25.

No one can lay claim to the character and privileges of a believer, to whom sin is not the greatest sorrow and the heaviest burden. To have a "soul cleaving unto the dust," and not to feel the ouble of it, is the black mark of a sinner, "dead in sins"—dead to God. To "know the plague of our own heart," to feel our misery, to believe the remedy and to apply it to our own case, is the satisfactory evidence of a child of God. Dust is the portion of the world; they wish for no better. But how strange, how humbling, that the believer should still continue to have so much connexion with the dust—so polluting as it is to the touch, the taste, and the habit of the renewed man, yet that there should be a "cleaving to it!" Alas, how close it clings! And it is this that, like the dust of the summer road, blinds our eyes, and obscures our prospects. It is this earthliness of the soul, that obstructs our brighter view of the Saviour, dims the eye of faith, and hides the glorious prospects which, if beheld in the clear horizon, would enliven and invigorate us in our heavenly way. But in the midst of conflict, humiliation, and discouragement, the believer prays, "Quicken me." Jesus "came that we might have life," let us come to him "that we may have it more abundantly." The plea is such as must "have power with God and prevail." According to thy word—"Faithful is he that calleth you, who also will do it." But how different is the character of the professor; ready probably to make the same confession, yet without humiliation, without prayer, without faith. Nothing is more common than to hear the complaint—"My soul cleaveth unto the dust." The world has such power over us—we are so cold—so dead to God! whilst perhaps the complaint is never once brought to God—never accompanied with earnest wrestlings for quickening grace. Nay, more, the complaint is often the language of self-complacency, and urged as an evidence of the good state of the heart before God. Yet it is not the complaint of sickness, but an application to the physician, that advances the recovery of the patient. We do not usually expect to improve our condition by wishing it better, or by mourning that it is so bad. Nor is it the confession of sin, but the application to Him who alone is able to relieve our case, that marks the real contrition of the soul before God. When confession evaporates in heartless complaints, it has little connexion with the tenderness of a heart, whose secret springs have been touched by a gracious influence. But when the utterance of prayer flows from the expression of complaint, it is the voice of God's own "Spirit making intercession for us;" and how sweet the encouragement, that He that "searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Some are ready to give up or delay their duty, when they have been unable to bring their heart to it. But this is indeed 'Satan getting advantage of us' by our 'ignorance of his devices.' Quickening grace is not the ground or warrant for duty. Indisposition to duty is not our weakness, but our sin—not therefore to be indulged, but resisted. We must mourn over the dulness that hinders us, and diligently wait for the 'help we every moment need.' If the door is shut, it will not be long shut to him who has faith and patience to knock until it is opened. God keeps the grace in his own hands to exercise our daily dependence upon him.—Now let me sift the character of my profession. Is it such as humbles me in a painful sense of short-comings? Am I never spending time in fruitless bemoanings of my state, which had been far better spent in vigorous action through grace? If I find "my soul cleaving to the dust," am I not sometimes "lying on my face," when I ought to be "taking heaven by violence," by importunate restless petitions for quickening grace? Are my prayers invigorated by confidence in the word of God? Is my religion an habitual, persevering, overcoming conflict with sin?

O Lord, make me more deeply ashamed that "my soul should cleave to the dust." Breathe upon me fresh influence from thy quickening Spirit. Help me to plead thy word of promise; and oh! may every fresh view of my sinfulness, while it prostrates me in self-abasement before thee, be over-ruled to endear the Saviour as daily and hourly more precious to my soul. For defiled as I am in myself, in every service of my heart, what but the unceasing application of his blood, and the uninterrupted prevalence of his intercession, gives me a moment's confidence before thee, or prevents the very sins that mingle with my prayers from sealing my condemnation?—Blessed Saviour! it is nothing but thy everlasting merit shielding my person, and honoring my sacrifice, that satisfies the justice of an offended God, and restrains it from breaking forth as a devouring fire to consume me.

Bridges *on Psalm* cxix.

PERSONAL MEDITATIONS.

Lord!—Before I commit a sin, it seems to me so shallow that I may wade through it dryshod from any guiltiness; but when I have committed it, it often seems so deep, that I cannot escape without drowning. Thus I am always in the extremities; either my sins so small that they need not my repentance; or so great that they cannot obtain thy pardon. Send me, O Lord, a reed out of thy sanctuary truly to measure the dimensions of my offences. But O! as thou revealest to me more of my misery, reveal also more of thy mercy; lest if my wounds, in my apprehensions, gape wider than thy tents, my life run out at them. If my badness seem bigger than thy goodness, but one hair's breadth—but one moment—that is room and time enough for me to run to eternal despair.

Lord!—I do discover a fallacy whereby I have long deceived myself, which is this—I have desired to begin my amendment from my birthday, or from the first day of the year, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus, while I could not agree with myself when to start, I have almost lost the running of the race—I am resolved thus to befool myself no longer. I see no day preferable to *to-day*. The instant time is always the fittest time.—In Nebuchadnezzar's image, the lower the members, the coarser the metal; the farther off the time, the more unfit. To-day is the *golden* opportunity; to-morrow will be the silver season; next day but the brazen one; and so along, till I shall come to the toes of clay and be turned to dust.

Grant, therefore, that *to-day* I may hear thy voice, and if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it memorable in my soul, thereupon, by thine assistance, beginning the reformation of my life.

Lord!—Often have I thought with myself, I will sin but this one sin more, and then I will repent of it, and all the rest of my sins together. So foolish was I and ignorant. As if I should be more able to pay my debts, when I owe more, or as if I should say I will wound my friend once again, and then I will lovingly shake hands with him. But what if my friend will not shake hands with me? Besides, *can* one commit one sin more and *but one sin more?* Unclean creatures went by couples into the ark. Grant, Lord, *at this instant* I may break off my badness,—otherwise thou mayest justly make the last minute wherein I do sin on earth, to be the last minute wherein I shall live on earth, and the first wherein thou mightest make me suffer in another place.—*Thomas Fuller.*

Vt. Chronicle.

PRACTICAL.

My gracious Lord doth hear!
Though winds and waves assault my keel,
He doth preserve it; He doth steer,
Even when the boat seems most to reel.
Storms are the triumph of his art!—Herbert.

There is quaintness in the following extract,—yet we are even the more pleased with it on this account, as more likely to fix and impress its just remarks upon the mind. Most exquisitely does the current of thought and remark of the author (the Rev. J. H. Evans,) accord with and illustrate the lines of the pious, heavenly-minded Herbert, which we have chosen for a motto to this department.

AFFLICTIONS.

Look at the case of Paul. Paul was an eminent saint, and he was the means of great good to God's saints. I do not wonder that the Lord dug about the tree, that he pruned it, and purged it: I do not wonder that he exercised all that was in Paul. The thorn in the flesh, whatever it was, was enough to lead him to beseech the Lord thrice. Then, he had the care of all the Churches; and some of those Churches, too, were maligning and accusing his character; for Paul contends, in the Epistle to the Corinthians, "Did I make a gain of you?" As if they had said, "You preached, but you preached not for nothing; you have the love of money and the root of it." "Nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you?" May God write it out fairly upon our hearts, that there are trials, furnace trials, deep and severe trials, to try his saints. The apostle tells us himself, that if he was afflicted, he was afflicted for the consolation of God's saints. Every man that gets into a pulpit to preach, will have not only his own, but his people's troubles; he shall not only have his own portion, but he shall be afflicted for their sakes, that they may be comforted, and that they may be blessed with him.

This is the point I would pray the Lord to lay deeply on our hearts—that some of the most eminent saints we read of in this book, are those who have been most signally marked out for especial suffering. But not only these endure tribulation, *all* the saints must expect it. The word tells us it must be so: "through much tribulation we must enter into the kingdom of God." It is not, "we *may* enter;" but "through much tribulation we *must* enter into the kingdom of God." Not that all must go through these signal trials; not that all must expect peculiarly heavy trials; but this is God's appointed way: "In this world ye shall have tribulation." I sometimes think we forget this truth. We see that it is so; we feel that it is so; but forget that it is God's appointment—that it cannot be otherwise—and that if the Lord remove one trial from us, he will give us others; because he declares, that, "through much tribulation we must enter into the kingdom of God." Many reasons might be given for this exhibition of divine wisdom. One great reason is, that we may know and feel what that body of sin and death is, that is within us. There is nothing in itself that has a greater tendency to stir up that which is evil within us, than when our will is thwarted in heavy trouble. But it is no small blessing to have a thief that is in the heart, detected. It is no small mercy that we should be learning this truth, that "by grace we are saved through faith." Nothing but grace—nothing but a perfect righteousness—nothing but a salvation out of ourselves in another, can suit our case. It is one thing to learn this in God's book, and it is another thing to learn it in our own experience. Many have thought they have understood this truth, and known it well; and yet the issue has proved they have known little of it. I would ask those who have known something of what it is to be tried year after year, whether there is not this concealed mercy in your trials—that they have a tendency, by the power of the Holy Ghost, to show there is nothing in you wherefore you are saved, but that you are saved by the undeserved mercy of your God.

Another great end in affliction is, that we may know the value of Christ, as the brother born for adversity. To know Christ as just adapted to us—to know him as the friend we need, the brother we want, the advocate we require—to know him as having that which our souls stand in need of continually—is a lesson not to be learned in a summer's day. We learn this not merely from what God tells us in this book. He takes these truths, and transcribes them on our hearts: and then, and not till then, we know them. They are made substance to us. When God makes a Christian, he writes these truths on the heart; and then they become a man's own, and not till then. It is not a mere argument: what has that to do with the application of the truth? It is not a clear chain of reasoning. I may see all the links connected together: but what has that to do with the bringing in of the truth to the soul? The Holy Ghost brings me to see a truth in a particular point of view. I may have gone round it, and round it, but may not have looked at it aright. I have been told, there is a friend who sticketh closer than a brother. How can I know it? Why, by trying every other friend, and finding there is no friend like him. When I discover that the nearest friend either cannot or will not assist me, and that I cannot give any help to myself, then I begin to find the promise of God, "My people shall be satisfied with *my* goodness,"—the Lord the Spirit teaching me, I begin to discover that "he that glorieth, shall glory only in the Lord."

This part of the subject is of deep moment to our happiness, to our peace, to our well-being and comfort in the divine life. We are most of us like children on board a vessel when a storm comes; we think of nothing but the storm. The life of faith is not so, but looks to him who is the *Pilot* in the storm. We are half our time busy about the storm—what will become of us?—what will that wave do?—whither will that billow carry us?—what will become of the vessel now? But the suitable answer is, It is not my concern; I did not build the ship: I cannot steer it, I cannot support it: my eyes are to the Pilot. When you can say this, you are learning one of the most blessed truths of the Bible; and as the Holy Ghost gives you possession of it, you find that through much tribulation you must enter into the kingdom of God. It was needful spiritually that the Holy Ghost should place you in that point of view, that he should apply the truth with power to your conscience. Then it becomes your own—is really sealed in your hearts, and is kept there as a blessing for you, through time and through eternity.

The Preacher.

PREACHING BY EXAMPLE.

That is the best sermon which the minister preaches all the week. Nothing is so powerful as example. Blessed is he who lives out of the pulpit what he says in it, and knows his doctrine to be true by experience.

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

Any surplus revenue that may eventually be realized from its operations is, by the Constitution, to be appropriated to the interests of the Protestant Episcopal Church.

Its objects, as declared by the Constitution, are the printing, binding, and publishing Bibles, Common Prayer Books, and other books, pamphlets, tracts, &c., on subjects connected with the doctrines, constitution, discipline and worship, of the Protestant Episcopal Church in the United States; and otherwise to aid the institutions of this Church, as provided in another article of the Constitution.

The Buildings of the Institution, *viz*:—its printing and binding establishment, and depository, are situated in Lumber-Street, immediately in the rear of Trinity Church Yard.

Officers of the Press.

Rt. Rev. BENJAMIN T. ONDERDONK, D. D., *ex-officio* President.
Rev. JONATHAN M. WAINWRIGHT, D. D., *1st Vice-President.*
Mr. CHARLES KEELER, *2d Vice-President.*
Mr. HENRY COTHEAL, *Treasurer*, 49 Water-Street.
Rev. JOHN V. VAN INGEN, *Secretary.*

Standing Committee.

Mr. BENJAMIN M. BROWN,
HENRY COTHEAL,
LEWIS CURTIS,
CHARLES KEELER,
GEORGE C. MORGAN,
CHARLES N. S. ROWLAND,
FLOYD SMITH.
Rev. JOHN V. VAN INGEN, *Agent.*

Publications for sale at the Depository.

Family Bibles—D'Oyly & Mant's Ediiton of the Holy Bible, with notes explanatory and practical; with additional notes selected and arranged by the late Bishop Hobart.—In sheep and calf.

Family Prayer-Book—Bishop Brownell's Edition of the Common Prayer, with Notes.

Bibles—*Quarto*—elegantly bound in calf, $10. And in plain binding at low prices. Octavo, elegantly bound, from $4 to $6, plain $1 75 to $3—12 mo, from 85 cents (a good edition, clear print, in strong sheep) to $3 50—18 mo. in good sheep, and on good paper at 95 cents.

Testaments at 15 cents, a much clearer print than the Common Edition of School Testaments.

Prayer Books—Elegant Quarto, for the desk, gilt edges, and very elegantly bound with Psalms and Hymns—a new Edition just published by the Press, $11. In plainer bindings at much lower prices. Octavo—Megarey Edition No. 1.—Elegantly bound, with 7 plates, $6 50 & $6. No. 2—In brown and black calf, with 7 plates, $3 50. No. 3—In brown and black calf, on paper of a less costly kind, and smaller size 2 50. No. 3—In sheep lettered $1 50. Common Octavo Edition $1. 12 mo* Elegantly gilt, with plates, $2 50, $2 75 and $3. In calf plainly gilt, $1 75. In sheep lettered and filleted, very strongly bound, $1 25. 18 mo—Elegantly bound with gilt edges, and plates, $2, to $2 75. Black and Red morocco, more plainly gilt, $1. Sheep, neatly gilt, 62½ cents. The same binding, and less expensive paper, 50 cents. Sheep lettered and filleted, 30 cents. Sheep, plain 25 cents.

Hymns—Octavo, large type—In black and brown sheep, 40 cents. 12 mo—Red Morocco, 43 cents. Black, *38 cents.* Sheep, 30 cents. Muslin printed, 25 cents. 18 mo—Red, blue and black morocco, 28 cents. Sheep, 18¾ cents. *Muslin*, 10 cents.

Blomfield's Manual of Family Prayers—a very popular office of devotions for the family; of which the Press publish the only American edition. In morocco gilt, 37½ cents. Printed muslin, 25 cents. Black Skiver, 25 cents. In tract form, 4 cents.

The Communicant's Companion; *First American Edition*—32mo size, convenient for the pocket. It contains the whole 'Order for the Administration of the Holy Communion;' with simple and appropriate directions to the devout recipient.

Devotional Sonnets; A collection of truly devotional 'sonnets,' each having for its motto or subject a text from the Gospels. *First American Edition.*

Parish Library; Eight Volumes of the Parish Library (at an average price of 75 *cents* each) have already been issued by the Press, and are now for sale at the Depository. The Series is progressing. The XIth Volume (the IVth and VIth are necessarily delayed) is now in press.

Essays by Dr. Whately; On some of the Difficulties in the Writings of St. Paul, and in other parts of the Scripture; (Published for the Editor.) Price, in red muslin, 75 cents.

Bishop Sumner's Family Expositor—a practical Exposition of the Gospels of St. Matthew and St. Mark: 412 pages 12mo- Boards, 88 cents; sheep $1; calf backs, $1 13; calf, $1 50.

Life of Bishop Heber—2 vols. 8vo. Published by the Press Price, $4 50.

Works of Bishop Ravenscroft—In two vols. 8vo, with a portrait and memoir. $5 in boards, $5 50 in sheep, $6 in calf.

Works on Episcopacy—In two vols. containing—Dr. Bowden's Letters—Dr. Cooke's Essay—Episcopacy tested by Scripture by Bishop H. U. Onderdonk—and a preface by Bishop B. T. Onderdonk—800 pages. 12 mo. Price $1 50, for the two volumes.

The Churchman's Almanac—for 1832. Price, 6¼ cents.

The Christian's Manual; Festivals and Fasts; Companion for the Altar; Clergyman's Companion; &c., by Bishop Hobart, with a variety of devotional and other works for the use of Episcopalians, in plain and elegant bindings, constantly for sale at the Press. Also—Sunday School Library Books.

Tracts—for the use of Episcopalians, in great Variety.

Correspondence with the Press, to be conducted through the Rev. John V. Van Ingen, No. 46 Lumber-street.

THE CHURCHMAN,

Edited by the Rev. William R. Whittingham, and the Rev John V. Van Ingen, and under the general direction and supervision of the
Right Rev. Bishop Onderdonk,
Is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

The object of this paper, as a religious periodical, is, of course, to disseminate religious intelligence, to elucidate Christian doctrine, and to explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "evangelical truth, and apostolic order."

ALL COMMUNICATIONS to be addressed to the Editors, No. 46 Lumber-street.

Terms *Two Dollars and Fifty Cents* per annum, payable in advance. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

LIST OF PERSONS

From whom the publications of the New-York Protestant Episcopal Press may be obtained as above, and by whom subscriptions for the Churchman will be received—Those marked with an asterisk [*] are agents for the Churchman only.

Maine—*Portland*, Samuel Colman.

New-Hampshire—*Portsmouth*, J. F. Shores.

Massachusetts—*Boston*, Stimpson & Clapp, 72 Washington-Street.

Connecticut—*Hartford*, H. & F. J. Huntington. *New-Haven*, Sidney Babcock. *Norwich*, S. L. Hyde, 2 doors west of Christ Church.

Rhode island—*Providence*, Thomas B. Lippitt, 12 Westminster-Street.

New-York—*Newburgh*, Edmund Sanxay.—*Poughkeepsie*, Wm. H. Parsons.—*Hudson*, Cyrus Curtis.—*Granville*, Mr. Graves.—*Albany*, O. Steele, 433 or 437 South Market-Street. *J. Chrystie, Lydius-Street. *Troy*, Clark & Hosford. *E. Platt.—*Utica*, H. & E. Phinney.—*Syracuse*, Rev. Palmer Dyer. L. H. Redfield. –*Auburn*, Harvey Hinman.—*Canandaigua*, Morse & Harvey. *Oswego*, Erie Poor.—*Rochester*, C. C. Lathrop.—*Batavia*, Sherman Parker & Co.—*Buffalo*, O. G. Steele & Co.—*Ogdensburgh*, Lucian J. Bisbee.—*Plattsburgh*, J. Bailey.—*Ramapo*, *Silas Sprague.—*Waterford*, H. Vibbard. *Schenectady*, C. G. Palmer.

New-Jersey—*Newtown*, *Rev. Clarkson Dunn.—*Perth Amboy*, *Rev. James Chapman.

Pennsylvania—*Philadelphia*, William Stavely,—Latimer & Co., 99 South Second-Street.—*Pittsburgh*, Hogan & Co.

Maryland—*Baltimore*, George Carr Grundy, 22 St. Paul's Lane. *Annapolis*, John Thompson.

District of Columbia—*Washington City*, Mr. —— Turner, of firm of Coale & Co. Penn. Av.—*Alexandria*, Wm. Morison.

Virginia—*Norfolk*, George Rowland.—*Richmond*, R. J. Smith.

North Carolina—*Wilmington*, Agent of the Missionary Bible and Prayer Book, and Tract Society,—Rev. J. D Cairns, *Newbern*, Salmon Hall.—*Raleigh*, Turner & Hughes.

South Carolina—*Charleston*, S. Babcock & Co.

Ohio—*Columbus*, I. N. Whiting.—*Cincinnati*, Rev. Samuel Johnston.

Louisiana—*New-Orleans*, G. W. Clark.

Kentucky—*Lexington*, Thomas Smith.

Tennessee—*Nashville*, Rev. George Weller.

B. Curtis Brown, *Print.*